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CHURCH MANAGEMENT



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DANGEROUS ADVERTISEMENTS

Protests have come to me because of two advertisements which have recently appeared in this journal. One comes from the National Conference of Christians and Jews which suggests that we deny space to the advertisement of Christ's Mission. The second is from a reader who feels that we should not have permitted the advertising of the motion picture, "The Vatican."

Christ's Mission protects ex-priests of the Catholic Church and publishes a magazine, *The Converted Catholic*. It doubtless is anti-Catholic. The picture, "The Vatican," is a great picture but unquestionably is good propaganda for the church.

But, just what would be gained by denying space to either or both? Isn't brotherhood increased by trying to find the other fellow's point of view? Personally I am more afraid of suppression than of publication.

William H. Leach.

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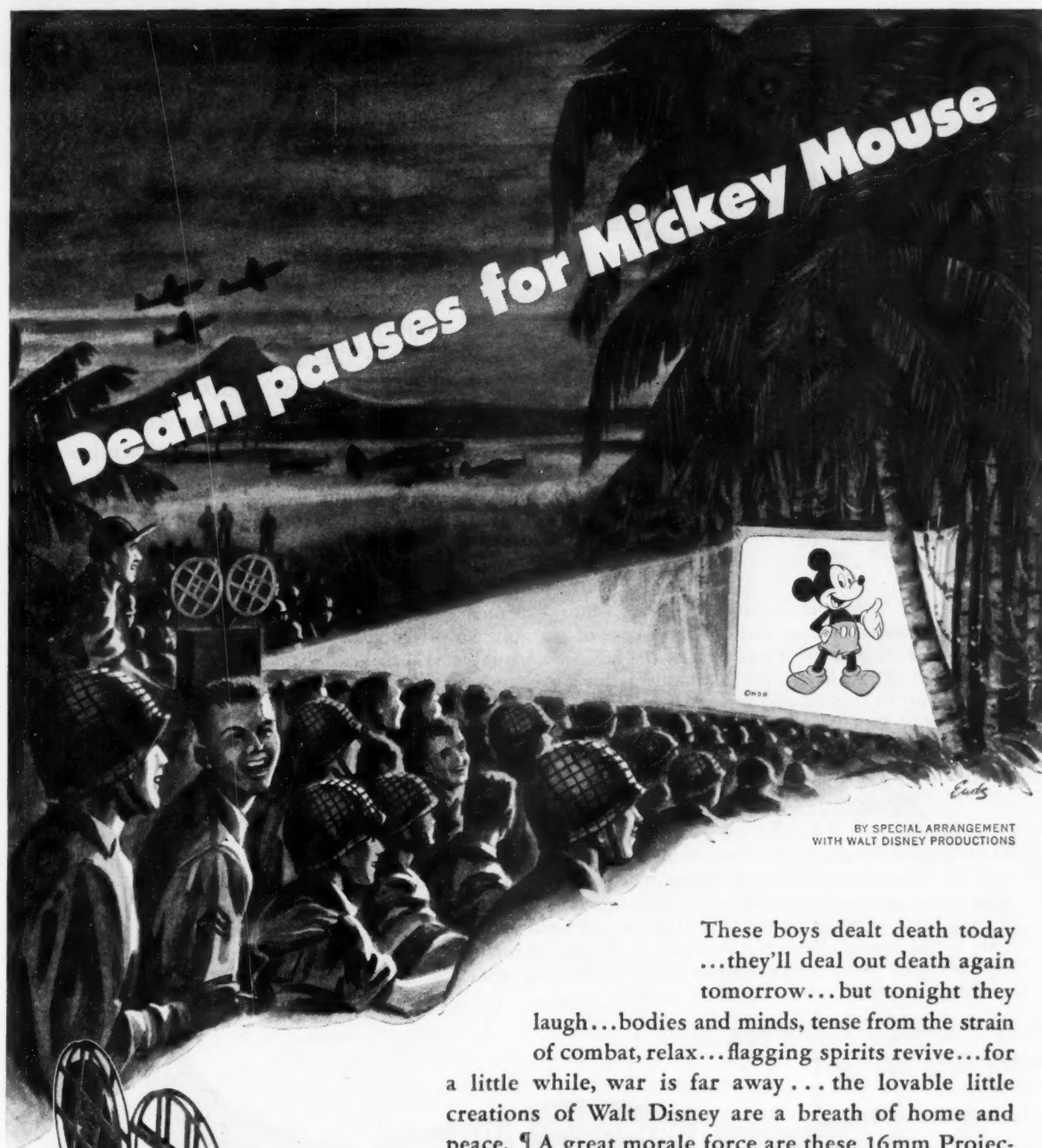
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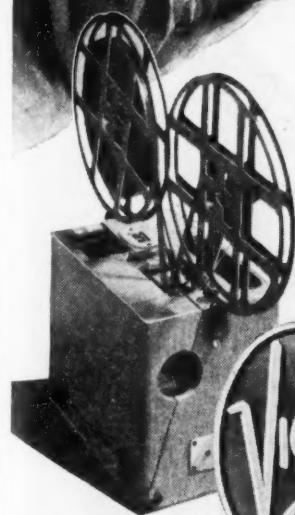
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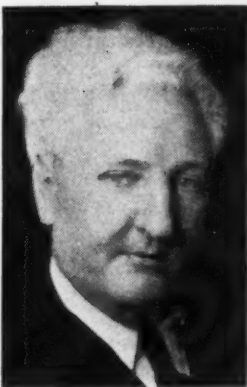
CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XX
NUMBER 6
MARCH, 1944

For Moderator of Presbyterian (U.S.A.) General Assembly

DR. ROBERT B. WHYTE, a member of the editorial advisory board of *Church Management*, was recently, unanimously and enthusiastically, nominated for the moderatorship of the General Assembly of his Church by Cleveland Presbytery. This office, the highest in the denomination, is awarded each year, by election of the General Assembly, to an outstanding clergyman or elder of the church.



Robert B. Whyte

In placing the name of Dr. Whyte in nomination, Philip Smead Bird, minister of Church of the Covenant, Cleveland, said:

Dr. Whyte, since 1935 pastor of the Old Stone Church, the mother church of the Presbyterians in the city of Cleveland, has served the Presbyterian Church in the U. S. A. with great and widely recognized distinction. As pastor of the First Church of Philadelphia and the First Church of Cleveland Dr. Whyte has been a preacher and a pastor of constantly growing power and helpfulness.

Few pastors have contributed in more significant ways than Dr. Whyte to important denominational committees, commissions and outstanding national programs and activities. He has been a member of the permanent judicial commission of our church and has served recently as this commission's chairman. At the moment he is a member of the department of church cooperation and union of the Office of the General Assembly.

It is, of course, pleasing to this journal that one of its counselors should be selected for moderatorship. We commend him to our Presbyterian readers who may become commissioners to the General Assembly of 1944.

Korban — Dedicated to God

JESUS was severe with religious rackets. In the eleventh verse of the seventh chapter of the gospel of St. Mark, he denounced one of these religious practices which, in his day, had a bad smell. It had to do with the trick of avoiding one's moral and social responsibilities by dedicating himself to God.

Here is the story according to the Moffatt translation:

But you say that if a man tells his father or mother, "This money might have been at your service but it is Korban," (that is dedicated to God), he is exempt, so you hold, from doing anything for his father and mother. That is repealing the word of God in the interests of the tradition which you keep up. And you do many things like that.

They surely did do many things like that. The exemptions secured by dedicating one's self to God were not confined to family obligations. Origen is the authority for the fact that many people who found themselves badly in debt used the formula to get out of paying their creditors.

This is one religious racket which still abounds. Ministers and churches avoid many social obligations which other people bear by crying, "Korban." They get freedom from certain taxes which others must pay. They are exempted from military and jury service. In some states churches are permitted to profit by gambling. Ministers have financial concessions given them because of their profession. Most ministers don't attempt to justify the tradition, they accept it.

Some weeks ago we protested a move by the Associated Church Press to ask concessions in paper quotas for the religious papers of the country. The reply to our protest made by one of the officers of the association puts in a single paragraph the arguments better than we can. He wrote it to justify concessions to the religious papers. We read in it merely the evidence that churches and religious workers have cried

(Turn to page 58)

America, the Land of the Bible

by Joe R. Hanley

Lieutenant Governor of the State of New York*

Oh, God, beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod this wintry strand
With prayer and psalm they worshiped
Thee.

Laws, freedom, truth and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their
graves.

ALTHOUGH a large majority of the world's population might consider this a surprising statement, it is undeniable that in some ways America is, more than any other country in the world, the land of the Bible. The early adventurers and explorers, the Conquistadores, those who sought for gold and riches and those who sought for glory in the days of man's first knowledge of the New World have left almost no trace of their influence. They came in haughty pride. They died here unknown, or departed beaten by the rugged character of a land which defied conquest by material means alone and solely for material ends. But there came others, the followers of Luther and Bucer, the Disciples of Zwingli and Calvin, the brethren of the Anabaptists and of Menno Sims and many others, all of diverse religious creeds which had one thing in common, and that the rock-like foundation of the scriptures upon which their faith was built and which determined the shape of their lives and institutions. These were men who nurtured themselves almost fanatically upon the stern roughage of the Word as it had been given them in their own tongues. It was inevitable that with this background and with their continued application of the principles of Scripture to their individual and community life there should strongly develop in their governmental system the principles of truth and justice and equality which they found extolled throughout the Bible. The Old and New Testaments teem with references to freedom, to emancipation, to independence, to democracy, to justice between men. "The glorious liberty of the Church of God" (Romans 8:12) was naturally translated as a concept to communities who based their lives upon the

Bible. Unmistakable reference to equality among men early impressed themselves on the spiritual and physical conquerors of the New World. "The rich and the poor meet together, and the Lord is the maker of them all" (Proverbs 22:2). "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free . . ." (Col. 3:11). In his Bunker Hill oration, Daniel Webster speaking of the Pilgrim Fathers said, "The Bible came with them. And it is not to be doubted that to the free and universal reading of the Bible is to be ascribed, in that age, that men were indebted for right views of civil liberty."

It must be obvious to all who know the American people that they are religious by their origin, by conduct and by democratic principle. What was to be expected, what is true and what is to be expected of a nation living according to such self-chosen rule? What is their destiny? William Makepeace Thackeray has said, "Sow a thought and it rises action; sow an action and it rises a habit; sow a habit and it rises character; sow character and it rises destiny."

A trait which has stood out boldly in all of our great public men since the time of the Founding Fathers has been an unconquerable partisanship. Thomas Carlyle has said that there is nothing wrong with prejudice, so that prejudice be right and just. This partisanship was for the great principles expressed in the Scripture which have been incorporated into our national institutions and which nourish the very roots of our national existence. And these men in their virtues, in their independent self-assertion, in their sensitive pride, in their delicate sense of personal, national and international honor, in their indomitable perseverance, in their unflinching courage and their rigid integrity have borne from the Pilgrim Fathers into the Twentieth Century those ideals which they brought with them. The father of our country, George Washington, was not given to quoting Scripture but he was an extremely religious man. The Reverend William Linn said of him that "neither in the parade of military life nor in the care of civil adminis-

tration; neither in a state of depression nor amidst the intoxicating sweets of power and adulation, would he forget to pay homage to the Most High who doeth according to His will in the army of heaven and among the inhabitants of the earth." On more than one occasion George Washington stated his strong conviction that it is as impossible to govern the universe without the aid of a Supreme Being as it is impossible to reason without arriving at a Supreme Being. He held that reason and religion were so necessary to one another that neither could exist without the other. A reasoning being, he felt, would lose his reason if he attempted to account for the great phenomena of nature had he not a Supreme Being to refer to: "and well has it been said that if there had been no God mankind would have been obliged to imagine one." The essential nature of religion's relation to government, and more particularly our government, Washington certified in his message to the Synod of the Dutch Reformed Church in October of 1789: "While just government protects all in their religious rights, true religion awards to government its surest support." Properly analyzed this means that the gospels teach a political system which it is better for humanity to practice than those of any of the classic authorities. It is more firmly based on fact than the treatise of John Stuart Mill. Bernard Shaw, in the preface to *Androcles and the Lion* clearly indicates his belief that human society can never solve its problems, or properly arrange its structure, until it follows exactly Christ's precepts. He feels that Jesus knew more about such things than the modern students of politics.

Bible the Source of Western Religion

It is true, as I have said, that Washington was not given to the quotation of Scripture or direct reference to the Bible. But no man in the western world can think about religion without acknowledging its intimate connection with the Bible. He might as well try to think legally without reference to the common law—a psychological impossibility. A vast majority of our other leaders in whatever field have been more explicit as to the Bible. United

*This address was given at the annual meeting of the Brooklyn, New York, Bible Society.



Lt. Governor Hanley admires the Bible given nine-year-old James Howard Huntington, descendant of Dr. Eliphalet Nott, one of the founders of the American Bible Society. The presentation was made at the Brooklyn Bible Society annual meeting.

States Commissioner Simeon King is authority for the statement that at ten years of age Abraham Lincoln had read the Bible through three times and that in all his law addresses he referred to and quoted the Scripture. Lincoln said that: "All the good from the Savior of the world is communicated through this book; but for this book we could not know right from wrong. All the things desirable to man are contained in it." His Secretary of State Seward had no hesitation in asserting that "The whole life of human progress is suspended on the ever-growing influence of the Bible." So hard-bitten a realist as "Old Hickory" was able to say to his physician as he lay on his death bed, pointing to the Bible: "That book, Sir, is the rock on which our Republic rests." These are but a few of the vast army of our great men who have supported their public utterances, their public projects and their private lives from the scriptures. It is due to them and to those who follow them that our destiny led us through the turbulent years of our birth, guided us over the rough seas of civil disturbance to a safe haven and brought us to our present high place among the nations of the world. *The Bible Society Record*, for September, 1943, points out in a criticism of his book, "One World," Mr. Willkie says that he found untold millions of men holding in common an attitude of hope and respect with which they look toward our country. For this attitude he credits very largely the

missionaries and the doctors and the teachers who have been impelled by conviction to go to heathen lands where, living according to the Bible, they have attempted to give those whom they found the benefit of its grace. If we maintain in high leadership and intelligent following of that leadership the traditions of our past, holding fast to the Bible as the norm of our national conduct, our destiny as the hope of humanity is as clear as the stars in our flag.

Some years ago Bruce Barton wrote a popular book entitled, *The Book Nobody Knows*. Of course this was not intended literally; but as a general statement on the familiarity of most Christians with the Bible the title was well taken. This is the more amazing when we consider the Bible merely as a book in circulation. As a book it stands alone. The vast majority of all the volumes ever published have been Bibles. The Bible has been translated into more languages than any other book. In addition there have been countless thousands of other books about the Bible, seeking either to explain or to discredit it. Men have been told to disregard the Bible; they have been persecuted even to death for translating it to put it within reach of the common man. But the Bible lives on. It is a unique book "executing a peculiar and powerfully beneficent impulse over the best and most intelligent men in the world and over the worst and most ignorant."

Lecky, in his *History of European*

Morals has demonstrated that the notion of philanthropy, charity in its best sense, and the recognition of the brotherhood of man were fairly widely held before Christ made his influence felt. The world has benefitted from the lives of such men as Socrates, Epictetus and Marcus Aurelius. But philosophy itself can do little to save the world, appealing as it does to only the better elements of society. If a formula is ever to be found for saving this world it will have to appeal to the worst as well as to the best. It has been said that philosophy has hoped to cure the vices of human nature by educating the head, and Christianity by moving the heart. Both endeavor to lead men to do what is right; but philosophy undertakes to lead by explaining what is right to do; and Christianity undertakes to make men disposed to do it.

Most Human of Books

Perhaps we are too prone to speak of the Bible, vaguely, as the revelation of God. There are those who refuse to believe in it as such. But even these will admit that it is the supreme revelation of man. One of our great literary contemporaries has said that there is more revelation of man's weakness and strength, man's capacity for integrity and for good in the Bible than can be found in Shakespeare and all the other dramatists of the world. It is the most human of all books. And it is true in its depiction of human nature as naturally sinful. It does not flatter. The basic deeds of which men and women are capable are faithfully recorded, and as over against these the greatest personality in history is clearly set forth.

Harry Emerson Fosdick in his *The Modern Use of the Bible* says that there are four ways to know the Bible—First, to be acquainted with its beauty spots; second, to know its individual books; third, to know its characters; and fourth, to trace up through the whole scripture the development of its structural idea. Now this is a very large order for the layman. John Quincy Adams said, "So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will be useful citizens of their country . . ." For a realization of Harry Emerson Fosdick's ideal an early start in the study of the Bible and lifelong application would be necessary. It would doubtless involve the study not only of the Bible itself but of many scholarly works on the Bible. That is obviously impossible for the ordinary layman. But without realizing Dr. Fosdick's ideal completely it

is still quite possible to attain a good knowledge and appreciation of this book. Unfortunately, the practice of regular reading of the Bible by children in American homes, particularly on Sunday, has largely been abandoned. No greater advantage to the nation could come than from a revival and a spreading of that practice. Unfortunately, the Bible has all too often become associated in the minds of children with disagreeable tasks. William Lyon Phelps tells us that when he was a boy he was first induced to read the Bible through, when his mother, after several other approaches, offered him a dollar to do so. He candidly records that at first he thought much more of the dollar than of the Holy Writ, but as soon as he became interested he found a keener joy in the race than in the prize. Now William Lyon Phelps is a rather extreme example of the laymen who came to know the scriptures exceptionally well. And yet he started unconsciously with a simple device for remembering portions of scriptures; these memories often carried through into his later years. To Phelps as a boy, growing up in a strict Calvinistic household, approved reading for Sunday was in the Bible. Finding the going rather stiff at times, he permitted his mind to wander and if paper and pencil were within reach, he was apt to find himself drawing pictures. This according to his mother was not in the Sunday program. So he hit upon the device of drawing pictures illustrative of the passages of the Bible he was reading, and thus satisfied his mother that drawing was all right under such circumstances. And so as he read a chapter in the Bible he would find therein some subject—perhaps a warrior, perhaps an idol, perhaps a situation—to engage his artistic interest. Now it is readily understandable that many of the chapters would be singularly lacking in subjects not only to a boy of eight or ten but to much older people. Such a tone he found to be the 8th Chapter of Romans. But, intent upon endowing this chapter with some particular interest for himself by finding a subject for a drawing, he re-read it several times and fixed on Verse 22: "The whole creation groaneth." In this verse he found inspiration. This derived partially, he says, from his experience, as a small boy, with green apples with which he had an inner acquaintance, and the use of which was frequently attended by disastrous results. Upon reading this verse, he literally supposed that at some time in history the whole creation groaned, that every living person had indigestion at the same time. And

so he drew a picture of a large number of people in a circle, each in an attitude of gastronomical anguish. And under it he wrote the words, "The whole creation groaneth." He remembered that his mother looked at the picture for some moments and was unable to speak. He felt that no doubt she was paying it that reverent silence which is supposed to be the highest tribute to art. He regretted that after he grew up he misunderstandingly regarded this early exegesis as absurd. But his respect for it was restored by President Hadley, of Yale, who on hearing the story said that after all he was correct, for from the Orthodox point of view it was the unauthorized eating of apples that made the whole creation groan.

Now, there is more than simple humor in this story, there is implicit in it the truth that some application of knowledge, no matter how simple or unconscious, is essential to proper understanding and a retention of its value. There also is implicit in this story a testimonial to the essentially human character of the Bible; for above all the Bible is a human book, written by men whose individuality is exhibited as in other books. As such it becomes of such tremendous value as it holds for nations and for individuals engaged in war such as we fight today. We know from innumerable witnesses the extent to which the Bible is used by our soldiers and sailors and we know from limitless testimony the confidence, the solace and the trust which those boys receive from it.

Bible In the Army

This is not new in history. The *Soldier's Pocket Bible* was printed in 1643, the year in which Cromwell seems to have sifted and completed his invincible regiment of Ironsides. He insisted that his men should be religious, while he left the particular form of religion to their own choice. It was said of them that they were men that had the fear of God and gradually lost all other fears.

During the American Revolution, the American Congress imported 20,000 Bibles to be distributed among the colonists. The Journal of Congress (September 11, 1777) gives the reason for such action: "The use of the Bible is so universal and its importance so great . . ." During the last great world struggle, Marshal Foch wrote to the New York Bible Society, at that time engaged upon a campaign for funds: "The Bible is certainly the best viaticum that you can give to an American soldier about to go into battle to sustain his magnificent ideals and his faith." Woodrow

Wilson and Theodore Roosevelt similarly wrote words of encouragement to the Society and the latter said, "I send my good wishes to you in your effort to put the church behind Pershing and the American army abroad. Christianity is not a milk and water affair. It is not a teaching for those who shrink from what is rough and evil and terrible in life. There is no other book in the world that teaches courage, obedience, integrity and self-sacrifice as does the Bible. I earnestly hope that you will succeed in putting the Bible into the hands of every soldier in our Army and that you will inspire the American people to put the spirit of the Bible into themselves."

The soldier in the foxhole, the sailor in the submarine or the relative who awaits him in an anguish of suspense wants the Bible because it is a book of religion. It is not a book of geology, astronomy or physics. Those who want the Bible know that. They know that it was necessary for scientific matters to be dealt with in the Bible on the terms of the times and according to the knowledge of the day. Had the authors attempted to discuss scientific problems in modern terms or technical language they could not have been understood. That is all beside the point. Men do not seek for scientific knowledge in the Bible any more than they attempt to study medicine from Bunyan's *Pilgrim's Progress*. They want the Bible as a spiritual revelation of God, of what He has done for humanity in the past and what He can do for mankind in the pressure of the present and future.

I cannot close my remarks without a specific and enthusiastic tribute to the work of this and other Bible Societies and to the devotion of the members to a great ideal. The name of the Bible Societies should be writ large for all to know. To name but a few of their contributions: they have distributed a half million volumes of the scripture to the prisoners of war in the camps of Europe in thirty-four different languages; they are filling orders from chaplains in our own armed services for over 20,000 books each week; they have helped to provide the blind with 20 great Braille volumes; they have provided volumes in size convenient to the hands of hospital patients; they have spread the Gospels through jails and prisons; they have given them in large and easily read print to those with failing eyesight; they have distributed not less than 22 of the 25 million copies which went out into the world last year. These are but a few of their services.

(Turn to page 16)

Easter in the Holy City

by Amos J. Dushaw

This article supplements in a splendid way the one by Miss Patterson in our February issue. The author is a Presbyterian minister, formerly associated with American Institute of Oriental Research at Jerusalem. He is the author of "The Man Called Jesus," published by the Fleming H. Revell Company.

PALESTINE is the Holy Land and Jerusalem the Holy City to half of the inhabitants of the world, which includes Christians, Moslems, and Jews. This is practically a fulfillment of the Psalmist's enthusiasm for the God of Israel and the land of Israel;

Great is Jehovah, and greatly to be praised,
In the city of our God, in his holy mountain.
Beautiful in elevation, the joy of the whole earth.
The city of the great King.

Psalm 48:1-2.

The hope and the fulfillment of Zion as the city of the Great King is a tribute to the religious ideals which had their origin there. And what was hoped for there holds the promise of better things for humanity.

To appreciate this one has to see Jerusalem, not as a hurried tourist, but he must reside there for some time. This was my privilege, and I saw there representatives not only of the Moslem and Jewish world, but of practically every part of Christendom from the farthest corners of the earth. It is true that they are divided by sectarian barriers, but they all have common interests in the city and the land that gave us Christ and the Bible. A common interest and love for Zion is evidenced there during the Easter season. At this time all of Palestine is at its best. The hills, valleys and plains are carpeted with a profusion of flowers of many varieties and colors. A very beautiful reference to Palestine in the springtime is given in the Song of Songs:

I went down into the garden of nuts,
To see the green plants of the valley;
To see whether the vine budded,
And the pomegranates were in flower.
Chapter 6:2.

There is still water in the wadies (creeks) and the olive and fruit trees make the landscapes a pleasing surprise to visitors who may have thought of Palestine as a barren and unattractive land. The weather is mild, and the rainy season is almost past. The Christians who come here for this sacred season, and the Christian residents find special joy in taking part in the reli-

gious services carried on by their respective sects, in their churches, and in places of common interest to all Christians. It is then that Christians can appreciate the fuller meaning of the words in the Creed: "I believe in the holy Catholic church."

Christians divided by sectarian barriers show a common interest in the places associated with the life, death, and resurrection of our Lord. I was privileged to take part in most of these Easter celebrations which begin on Palm Sunday. The first notable event on this day is the Anglican procession from Bethany to Jerusalem over the Mount of Olives. In this procession Anglican ministers with members of the local English community, and visiting Britishers followed the traditional route taken by Jesus in his triumphal procession from Bethany to Jerusalem which culminated in his crucifixion and resurrection. As the procession proceeds, singing appropriate hymns, they pass through the traditional site of Bethphage where Jesus was furnished with the donkey on which he rode to the Holy City. They continue slowly while many

natives and visitors of other communions look on respectfully. On the top of the Mount of Olives they stop for a few moments to view the Holy City facing them across the Kedron valley. The views from here in all directions are most inspiring to all students of the Bible. On the descent they pass the traditional site of the Ascension and also the traditional site where Jesus stopped the procession to view the city over which he wept because of its coming desolation due to its rejection of him. The procession continues until it reaches the Roman Catholic Garden of Gethsemane where it disbands.

On Good Friday I joined the Roman Catholic Procession on the Via Dolorosa—the Way of Sorrow—the traditional street traversed by Jesus from the Hall of Judgment to Calvary on the day of his crucifixion. The procession led by the Roman Catholic Patriarch of Palestine, and monks and nuns of the many orders in Jerusalem followed by a multitude of devout Catholics made the Fourteen Stations of the Cross. Among the Catholic laity were many from distant Catholic lands, as well as native Catholics, rich and poor. At every station the procession stopped and prayers were read by one of the monks while all knelt on the dusty road, deeply touched at the recollection of the sufferings of their Lord and Saviour. Here again non-Catholic Chris-

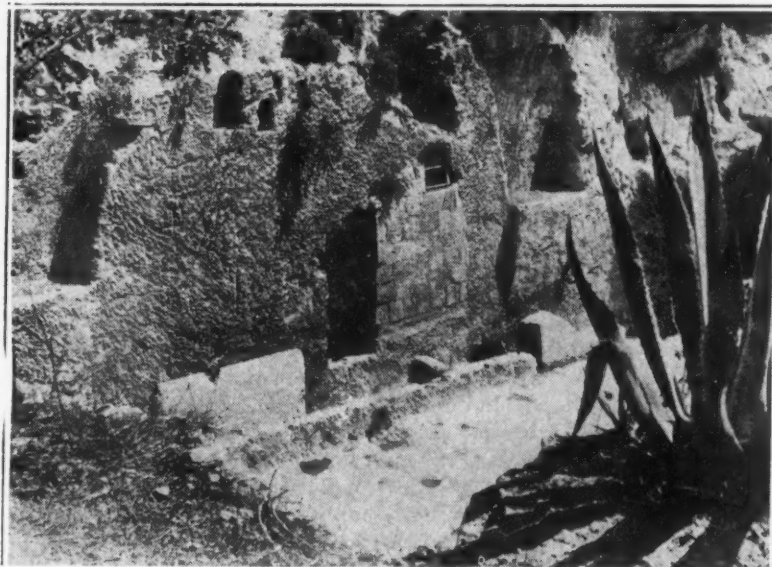


Photo by Harriet-Louise H. Patterson
Garden Tomb at Gordon's Calvary

tians, Jews, and Moslems looked on with respect for the worship of these devout Roman Catholics.

Religion plays a very prominent part in the life of the people. It is a daily affair, and probably no other city in the world has so many sects so deeply devoted to religion. This is true of Moslems who crowd their mosques, Jews in the Wailing Place praying for the restoration of Zion's glory and peace, and Christians of all sects. But during Easter week Christian services are crowded every day, and the chief place of interest to most Christians is the Holy Sepulchre. This is the most sacred edifice in the whole of Christendom. During the Crusading period Christians fought Moslems for two hundred years for the sole right of Christian ownership of the place. Within this great church is the tomb of Christ. Here, too, several Christian sects, the Greek Orthodox, the Roman Catholic, Copt, the Armenian and the Abyssinian have their own chapels. On Sundays these sects carry on their own services at the same time.

The Greek Service

The Greek Orthodox is the strongest body here, and they have the largest chapel. Their services generally command the chief interest of non-Catholic visitors to Jerusalem during this season. Their services take place about a fortnight later because they follow the old Julian Calendar. I saw them observe Good Friday, and on Saturday I was present at the service of the miracle of the Holy Fire.

This Good Friday service commenced late in the evening and lasted about two hours. Most of us had to stand during the service as there were not enough seats for all. At the close of this service a procession was formed led by the clergy, and all of us marched around and around the interior of the building. The clergy and others carried banners and after we had marched around several times we went up a flight of stairs and we were in the Golgotha Chapel where they believed Christ was crucified. Several high officials of the government of Palestine were there, and also official representatives of Greek Orthodox lands. After a few brief prayers one of the clergy preached a sermon for the special benefit of English representatives of the government of Palestine. In other parts of the church sermons were preached in Greek and Arabic for those who could not get into the Golgotha Chapel because of the great crowd of worshippers. I was told that this was the only time of the year when sermons were preached here. I had attended many of the Sunday services and found this to be true. At the close

of this service the clergy led the procession down to the main floor of the church and the Good Friday services were over. Many remained in the church over night to be sure of a place during the Holy Fire service on the following day.

This service is a notable annual event in Jerusalem. Representatives of the government of Palestine and consular staffs of all nations in Jerusalem have special places reserved for them. The service is of interest not only to members of the Greek Orthodox Church, but to all residents of Palestine and visitors of other Christian sects and also to non-Christians. Long before the service began the church was packed with people, all waiting for the lighted candles to be handed out through a window in the Tomb of Christ. This is a little chapel under the dome of the church, twenty-six feet long and seventeen and one-half feet wide. It is the Fourteenth Station of the Via Dolorosa and is believed to have been the actual tomb of Christ. The tombstone covered with marble slabs is used as an altar and mass is said here daily.

Service of the Holy Fire

The venerable patriarch of the Greek Orthodox Church of Palestine left the Greek chapel, walked to the chapel of the Tomb of Christ accompanied by some of the Greek clergy but he alone entered. The large assembly waited breathlessly for the great moment. Shortly after the patriarch entered, lighted candles were handed to waiting clergymen. Pandemonium then broke loose. Those nearest to the chapel lighted their candles from those which were handed out from the Tomb of Christ. Then all those in the great church pushed and reached out to have their candles lighted from those who already had lighted candles. To them it was fire which came down from heaven. When the candles were lighted they were sacred even when their light went out. Those from distant lands took their candles home, and natives took their candles to their villages. I too had such a candle and brought it with me to the United States.

When the service was over I had lunch with some of the Greek clergy who were my friends. They asked me what I thought of this service. I said, "You Greeks cannot get away from your old dramatic instincts. I do not know where the patriarch gets the fire but it seems to me what you wish to portray is that out of the dark tomb, the place of death, comes light and life. It is the symbol of victory of light over the powers of darkness and life over death. You wish to portray the victory

of Christ over the forces which crucified him." They seemed delighted with this explanation of the miracle of the Holy Fire. If they knew where the fire came from they did not tell me.

Easter Sunday! This Sunday was not very different from any other Sunday except for the large attendance of visitors in the various Christian churches. Christian churches in Jerusalem are well attended every Sunday of the year. On Easter the Anglo-American Protestants held a sunrise service in the Garden of Gordon's Calvary, a short distance north of the walled city of Jerusalem which they believe to be the real Calvary where Christ was crucified. In the enclosed garden is a hill and a rock-hewn tomb at the foot of the hill, which has a striking resemblance to the description of Calvary and Joseph Arimathea's tomb as given in the gospels. But the question, "Which is the true tomb of Christ?" is one which only archeologists can answer. To millions and millions of Christians the Church of the Holy Sepulchre will always be the place where Christ was crucified and buried.

When I thought of the rival interests of the various older Christians sects in the biblical sites of Palestine, and the bitterness and strife which these interests often lead to, and the wars carried on in the past over the possession of these sites, I was reminded of the words in the gospels in answer to those who came to render their last tribute of respect to their crucified leader, "Why seek ye the living among the dead?" And when I thought of the multitudes of Christians during the past centuries whose one great ambition was to worship at these sacred shrines in Palestine and walk in the physical footsteps of him they loved I was constantly reminded of Christ's words to the woman of Samaria:

Woman, believe me, the hour cometh, when neither in this mountain (Gerezim) nor in Jerusalem, shall ye worship the Father. The hour cometh, and now is, when true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth.—John 4:24.

INTANGIBLE CHURCH PROPERTY TAXABLE

Indianapolis, Indiana—Until the Indiana State Legislature amends the Intangibles Tax Act to exempt from taxation the intangible property held by religious, education, fraternal and charitable organizations, such property is taxable, according to an opinion rendered by Attorney General James A. Emmert.

Who Pays Your Gas Bill?

by A. Ritchie Low*

Read this article in connection with the editorial "Korban." The preachers of this generation should screw up sufficient courage to get their personal and professional accounting on an honest basis. Get rid of special concessions which are humiliating; demand expense money from the church when such expense is necessary. Mr. Low has done a good job in introducing this subject. But don't let it stop here, get the appeal into the denominational papers read by laymen.

I ASKED Phil Paul when I met him on the street the other day who paid his gasoline bills. Phil drives a coal truck for one of the coal companies. He seemed a little puzzled. "You mean who buys the gas I use in delivering coal around town?" he asked. "That's what I had in mind," I said.

"Heck," said genial Paul, "the coal company of course! Who'd you suppose would buy it?"

I said he was a lucky fellow to have his employer take care of all his gas bills and intimated that if he worked for some concerns, say a church, for instance, he'd have to foot his own bills.

"You don't think I'd drive a truck for somebody else and pay for gas out of my own pocket, do you?" The very idea that I would even suggest such a thing rather surprised him. He thought it was a great joke!

I went on to say that if he were a pastor he'd know all about it, especially if he were situated like so many country ministers with more than one church many miles apart. Paul could see I was serious and asked me to tell him more about it. He'd been a church member for quite a spell but this gas angle was something new. Just what was I driving at anyway?

I asked him if he knew Jack Sharp who was a pastor twenty miles distant and he said he did. I asked him if he knew the distances Jack had to travel in order to get around his parish and Phil said he knew that too because it so happened that one Sunday Jack's car was laid up and Phil carried him from church to church.

When I questioned Phil as to whether he knew how much it cost Jack Sharp for the upkeep of his car, registration and driving license, gas, oil, insurance, etc., he admitted he didn't know but guessed it must run up into quite a little money.

"That's what I was getting at," I

said, "when I asked you who paid for the gas you use in your truck." He got the point. "You mean," said Phil, "that while the coal company I work for takes care of the overhead connected with the truck that I drive, Jack Sharp, on the other hand, not only has to buy the car to use for the work of the church but in addition has to underwrite all the running expenses?" Quite so, I replied.

There are Phil Pauls all over this land of ours, thoughtful laymen who would rectify this wrong if only they knew about it, if only they had it called to their attention as Phil had it called to his.

30 % of Income Takes Care of Car

Take a Presbyterian ministerial friend of mine. He's got what he calls a larger parish but which I choose to call a diocese! Joe spent almost thirty per cent of his regular salary last year just taking care of his car. Some of it was spent taking folk to the hospital, which he is always glad to do, more, much more of it was used up doing the necessary work around the parish. Joe, like myself, has a Scottish background and all this talk about ministers, even in these days, doing more gadding about than is absolutely necessary doesn't fit his case. And it wouldn't yours either if you had four youngsters

to feed and clothe and buy shoes for.

Thirty per cent is too much of any pastor's salary, especially if he ministers at the cross-roads. Far, far too much and something should be done, must be done about it.

The clergy, for instance, for far too long have been tongue tied on the subject. They've been too reticent, there has been an absence of plain speaking and this because it involved them personally and they just hesitated to talk about it lest they appear to be finding fault. Ask the little wife in any country parsonage, she knows all about it, she knows how on many an occasion it has been necessary for the garage bill to take precedence over the grocery bill since gas and oil was one of the products her husband lived by—and for!

In writing this I quite realize I'm not saying anything that's new. I know full well, as many of you do, that this sort of thing has been going on all over the country for years. So that what you want isn't so much more information on the subject but rather to know what can be done about it. A fair question.

To begin with I have no cut and dried panacea and what is more I don't know anyone who has. There are, however, one or two suggestions I'd like to bring forward for your consideration, suggestions that maybe the editor would permit us to discuss via *Church Management*.

Some Things to Do

I'd suggest, for instance, that in churches where an annual report is given by the pastor, as in our Vermont Congregational churches, the number of miles travelled and the total cost

FOR A FEE OF \$5
THE
PASTOR
OF A LONDON CHURCH
PREACHES YEARLY
A "Lion Sermon".
COMMEMORATING THE ESCAPE
OF THE LORD MAYOR
OF LONDON
FROM A LION
OVER 300 YEARS AGO



*Minister, United Church, Johnson, Vermont.

of upkeep of the minister's car be included in it. I have a Methodist friend who has been doing this for some years now and he tells me that when he first gave the figures at the quarterly conference they occasioned some surprise. I wished he had gone on to tell me the parishioners were so impressed by the unfairness of his having to foot the entire expense that they insisted on sharing it with him but he didn't. I have faith to believe they will though, once the idea strikes home. It isn't stinginess but rather plain thoughtlessness that forces this pastor to underwrite gas and oil and garage bills that they ought willingly to share.

Another thing, if the next time a pastorless church seeks you for its pastor you'd make inquiry as to how much was allowed for the upkeep of a car you'd be injecting a note of realism into pastoral relations that for far too long has been lacking. You may not succeed in getting "a call" but you'd certainly succeed in putting across what to some church boards would be a brand new idea!

I heard recently of a fellow who did this very thing. A parish way up in Maine got hold of his name and had its church clerk write him an invitation to come preach as a candidate. This particular pastor, instead of saying that of course he would be delighted to visit them some Sunday and take over the services, asked one or two pertinent questions. What, for instance, did the members purpose to allow him to help take care of auto upkeep?

He pointed out that he was somewhat acquainted with the Portland area, knew the distances between the churches that made up their larger parish and had an idea, he went on to say, that many thousands of miles would be covered by whoever was pastor.

It so happened that the clerk who wrote the letter was the superintendent of the public school district in that area and having an ample allowance for his own travel expense saw the reasonableness of the inquiry. The minister to whom the invitation was extended didn't choose to become a candidate for the parish but as a result of his making mention of travel expenses and how right it was that the parish should share them, the fellow who did go there is now provided with an annual mileage up to 12,000 miles! While I don't know what went on behind the scenes it is likely that this superintendent is responsible for the change. May his tribe increase!

There are one or two other things

10 FACTS

About The EMERGENCY MATERNITY and INFANT CARE PROGRAM

For the Wives and Babies of Enlisted Men in the 4th, 5th, 6th, and 7th Grades of the Army, Navy, Marine Corps, and Coast Guard.

This wartime program for providing safe maternity and infant care to the families of these men is made possible through funds appropriated by Congress and the cooperation of physicians and hospitals under state plans approved by the Children's Bureau.

1. Under this program wives of these enlisted men are entitled to medical, nursing, and hospital care, as needed and available, throughout pregnancy, at childbirth, and for 6 weeks thereafter.

2. Infants of these enlisted men are also entitled to medical, nursing, and hospital care, as needed and available, until they are 1 year old.

3. The care involves no expense for the enlisted man or his wife. Payment for services is made by the State health department directly to doctors and hospitals. Payments to the doctor or hospital, in addition to those made by the health department, may not be made by or on behalf of the wife. Hospitals are paid on the basis of the cost of ward care, whether the wife or baby is cared for in a ward or in other accommodations.

4. No period of residence in a State is required. Race or color does not matter.

5. The wife may apply for maternity care as soon as she knows she is pregnant, and for care for her baby at any time.

6. The wife fills out an application form which she gets from her doctor, a hospital, a clinic, the local health department, a Red Cross chapter, or the State health department. Separate forms must be filled out for maternity care and for infant care.

7. The doctor who is to give care signs the application. It must be forwarded by the wife or doctor to the State health department immediately, since payment for care can be considered by the State health department only after the application has been received. The wife and her doctor will be notified when the application is approved.

8. Payment cannot be expected for medical or hospital services which the wife or infant has had before application is made.

9. Services of a consulting physician, as needed and available, may be provided under the program.

10. For the protection of mothers and babies, each State health department has certain standards which doctors and hospitals providing care must meet.

For further information inquire of the
STATE HEALTH DEPARTMENT
in the state where you are living.

we can do. We can have our state leaders of our churches, secretaries and district superintendents and other officials drop a word here and a hint there. The subject should be brought up in a tactful way at laymen's gatherings. Resolutions at state and national conferences and conventions would also bring it before many of our leading members who just haven't had the subject drawn to their attention.

Then too, some of you rural pastors ought to write-up your experiences along this line. Some of you for years on end have had to pay out of your own pocket too great a proportion of your annual salaries. It isn't right and it isn't fair. Three years ago I took a trip out to the Pacific coast and travelled through such states as Colorado and Kansas, Wyoming, Montana, Idaho, Arizona, New Mexico, Nevada, Texas, California, etc. and the vast distances between towns gave me some conception of what some of you must pay out in the course of a year for gas and oil.

You boys out west, much more than we who live in the east, have a story to tell to the nations, alright, but maybe you'd make the best impression and do the most good if you began in your own home towns! So write out your story and send it to your denominational paper, *Christian Advocate*, *Advance*, *The Lutheran*, *Christian Leader*, *Zion's Herald* or *Watchman-Examiner*. You'll have readers write in saying they had no idea such goings-on were part of American church life and of course something must be done about it! Naive? I don't think so. Once they knew the facts I honestly believe they'd take just such a fair-minded attitude.

Some of you city pastors may be thinking that urban ministers too need a helping hand and I am not unmindful of this but in the main, as I see it, it is in the rural areas where the salaries are small and the ground to be covered is large that the need is acutest.

What do you think?

ASSURANCE

The world is filled with bitter fact
And cries of grief are heard
Yet in my heart, its truth intact,
I hold God's promised Word.
I know that all seems pain and loss—
The world with terror rife—
And yet, succeeding Calvary's cross,
Man found the crown of life!

Martha Bayly Shannon.

Country Church Becomes Both Attractive and Serviceable

JUST what can be done to an unattractive frame church has been demonstrated at Leonardsville, New York. Here was a Methodist Church like thousands of others throughout the country. The dingy auditorium was too large for the congregation. The social room was a large hall with inadequate facilities. There were no individual class rooms for educational work.

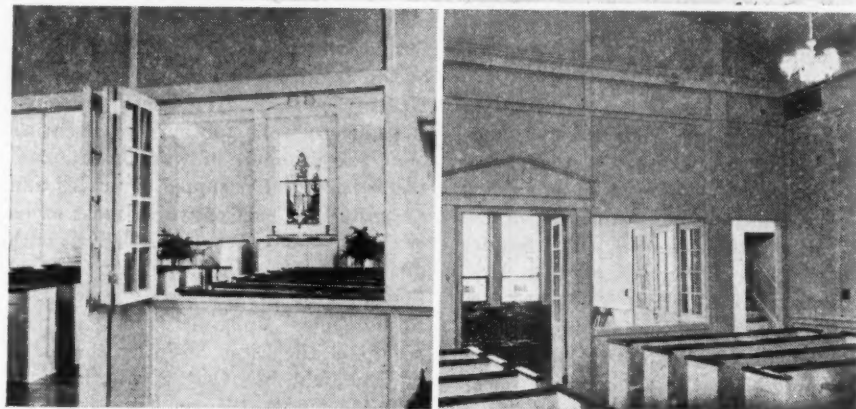
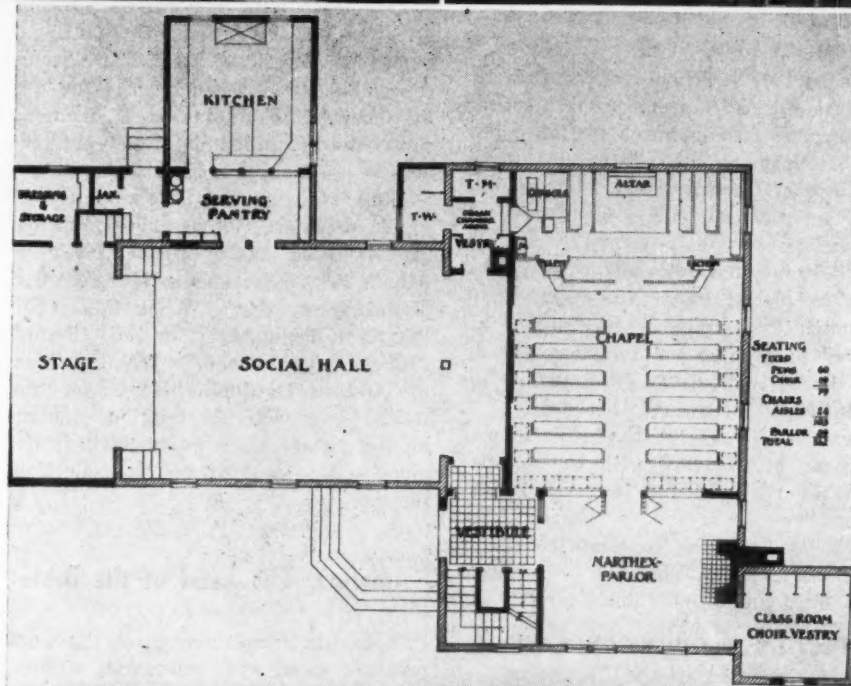
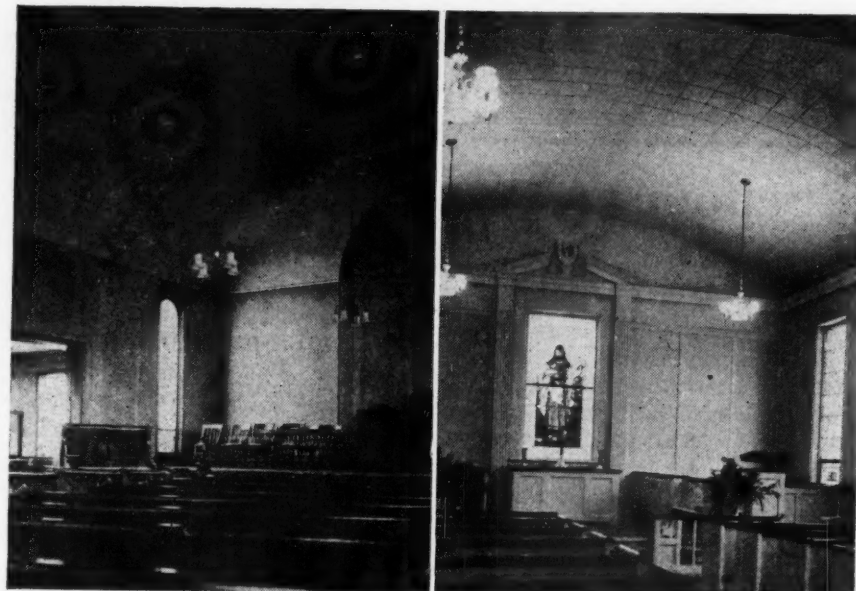
Under the direction of the pastor, Edward Smith, Jr., the Interdenominational Bureau of Architecture was consulted. Walter A. Taylor, A. I. A., of Syracuse, consultant to the Bureau, was employed as architect to plan the reconstruction. The church reports but forty-four members. Under the leadership of the pastor \$17,000 was raised. \$5,000 of this was used to build the new parsonage. The balance paid for the reconstruction and equipping of the church.

Some views of the remodeled church are shown at the left. The auditorium was reduced to a size to seat sixty people in pews. The rear was cut off and made into an attractive women's parlor, with a fireplace. Windows can be opened into the chapel to accommodate overflow audiences. The tower entrance was converted into a class room and a choir vesting room. A new basement houses the modern forced air heating plant. The spaces over the social hall and parlor and in the tower were converted into individual class rooms. The kitchen was improved.

The result is largely within the shell of the old building, a 50% increase in useable floor area and complete, compact, flexible facilities for today's three-fold program of worship, Christian education and social recreation.

The window back of the altar was moved from the street side of the church to its present location.

The picture at the upper left shows the old barn-like auditorium. The other views, including the floor plan, show the reconstructed building.



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The Reconstructed Interior, Methodist Church, Leonardsville, New York
Walter A. Taylor, A. I. A., Architect for Reconstruction

- THE CHURCH LAWYER -

Church Services in Schoolhouses

by Arthur L. H. Street

THE courts of the country have not seen eye-to-eye on the question whether a public schoolhouse, maintained at the expense of general taxpayers, lawfully may be used for religious meetings. The cleavage of opinion is not to be ascribed to difference in the disposition of individual judges, but rather to differing views as to whether or not such use of school property constitutes a wrongful diversion from the use for which those buildings are constructed and maintained.

The view that a public school building cannot be used for religious services is probably best summarized in a decision rendered by the Kansas Supreme Court many years ago. (*Spencer v. Joint School District*, 15 Kan. 259.) In that case, the court first noted that use of schoolhouses in holding church services, conducting Sunday schools, holding political meetings and social affairs, etc., was widespread. It was also observed that such use rarely does any harm to the property and is beneficial to the inhabitants of the school district. The court pointed out that where no one objects, the question will not come before the courts. But it is recognized that any taxpayer has a right to object, whatsoever may be his actual motive in doing so. The Kansas court argued:

"Taxation is invoked to raise funds to erect the building; but taxation is illegitimate to provide for any private purpose. Taxation will not lie to raise funds to build a place for a religious society, a political society, or a social club. What cannot be done directly cannot be done indirectly. As you cannot levy taxes to build a church, no more may you levy taxes to build a schoolhouse and then lease it for a church."

Similar decisions have been rendered by the appellate courts of Connecticut, Massachusetts, Missouri and Pennsylvania.

But it is interesting to observe that while most of the above mentioned decisions were rendered when the country was newer, and therefore when

churches did not own their own property as generally as they now do, the trend of the later decisions in other states has been to sanction reasonable use of public school buildings. Nevertheless the Kansas decision is antedated by one rendered in Iowa where the right of the voters of a district to authorize use of a schoolhouse for religious worship was held to be sustained by a statute. (*Townsend v. Hagen*, 35 Iowa, 194.)

In *Nichols v. School Directors*, 93 Ill. 61, the Illinois Supreme Court brushed aside claims that church use of public school property constituted an unconstitutional appropriation of public funds for church purposes. The court said:

"Religion and religious worship are not so placed under the ban of the Constitution that they may not be allowed to become the recipient of any incidental whatsoever from public bodies or authorities of the state. . . . There is no pretense that it is in any way an interference with the occupation of the building for school purposes."

Decisions of the appellate courts of Indiana and New York are in line with the Iowa and Illinois decisions.

CHURCH OPENS "YOUTH HANG-OUT"

Detroit, Michigan—The Woodward Avenue Presbyterian Church has opened a "Youth Hang-Out" for Detroit youngsters.

You can loaf in the lounge; you can step up to the snack bar and get sandwiches and cold drinks; you can hop into the gymnasium and play games; you can find ping-pong tables; you can play other table games that require less effort; and there is a "juke box" (really a record player) which provides music for dancing or listening.

It costs \$1.00 a year to belong to the "Hang-out" (that's two cents a week), and you have to have a sponsor.

At the moment there are more than 100 members, about equally divided among young people of the church and other young people of the community, and a good percentage are "hanging

around" from the time school is out until the "Hang-Out" closes for the night.

For the accommodation of the young people, the gymnasium has been painted, and new backboards for basketball installed, and the large dining room, fixed up as a lounge, has been redecorated and fixed up for dancing.

A similar program has been started at Calvary Presbyterian Church in the northwestern area of the city.

RELIGIOUS RECORDS NEEDED

The present dearth of religious recordings for use in church and chapel services as well as for the increasing number of Servicemen's Social Centers has caused the Bureau of Institutional Broadcasting, Pasadena, California, to place in this publication a special appeal to all who have such material to communicate with the bureau, stating prices asked, condition of recordings, names of selections, etc. There is an especial need of these records for use by hospital chaplains and overseas work where equipment for playing records is less available than at home. Selections such as the following are in great demand: Victor 25155, 25066, 22510, 20838, 24470, Decca 71251 or Album 350. Selections such as "Trees," "Londonderry Air," "When the Organ Played at Twilight," "The Lost Chord," "When Day Is Done," "When I Grow too Old to Dream," "Home on the Range" as well as religious instrumental numbers are particularly in demand. No vocal or quartet selection, please.

America, The Land of the Bible

(From page 10)

Today in a continuance of the work you are faced with emergency circumstances which make it very difficult for you indeed. You are confronted by a shortage of paper, by a lack of distribution facilities in a world at war, by lack of funds. Nevertheless you must continue to work for our own fighting men, for prisoners of war, for the destitute people of occupied countries and for other projects of which most of us can have no conception. Thus, with dwindling means at your disposal you find an ever greater and greater task to be done. Judging from the past record of the Bible Societies there can be no doubt but that it will be done and I hope that it will be with the cooperation and help—financial and otherwise—of all Christians in this land. The work of these societies and what they stand for should be an inspiration to the people of this nation.

Minister or War-Worker?

A Clerical Confessional

by J. W. G. Ward

MINE does not rank as a problem of the first magnitude.

Perhaps it does not merit discussion. But although it may not seem very important to the outsider, and though there are many more weighty questions pressing for an answer, yet it means a lot to me. Here it is. Being a minister, I am, of course, exempt from all military service; even from a chaplaincy, because of a minor physical disability. Yet, I feel tremendously the demands of these days. I am conscious that I will later have to give an account of myself to the young fellows who will return from the services, and who will want to know, as they have a right to do, if I hid behind a professional cloak while they were striving, suffering, and looking at their buddies dying. So, with the consent of my official board, I obtained work in one of the war plants near where I live. The work is interesting, and yet exacting! Mine ranks as semi-skilled. That is what I felt to be my plain duty. But, as so often happens, there are people who know what that is better than my conscience can direct. Consequently, I have been called into question. I have been told that I am neglecting my work as a minister of the Gospel for mundane things; that I am giving my strength to secondary matters; that, in short, I ought to limit myself to the duties of the parish, and not concern myself with what does not concern me. Naturally, this fault-finding, together with the atmosphere in which I am working most of the week, colors my thought. I have been pretty outspoken about what I feel to be the place of the church and the Christian in the present state of affairs. I have denounced warmakers and aggression. I have 'gone to town' scourging those who are at ease in Zion, while the grievous needs of the world are ignored. Now I am in the position of asking myself if I ought not to give up the church altogether, and seek a permanent position in this industry. I can see a future in it. I omitted to state, that, after the second month when I saw how matters were shaping, I deducted the amount I was earning at the plant from my church salary. I thought this would meet the situation and ease matters. I am not sure what effect this has had. At any rate,

I want to be 'captain of my soul.' What would you advise?"

First there is no need to minimize the importance of the matter which is weighing on you. You may recall the familiar lines of Shakespeare:

"The time is out of joint: O cursed spite
That ever I was born to set it right."

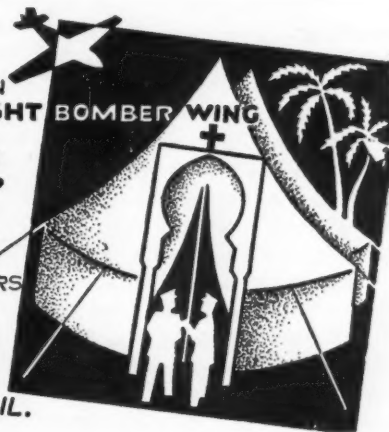
Yours is an important problem, and one which may also be worrying others of our brethren in similar circumstances. You are right in feeling that we must do all we can to help in this time of national emergency. And, without unduly stressing the matter, we want to be able to look our young men in the face when they come back. But your fears in this regard may be exaggerated. None whose opinion is worth anything would accuse the faithful minister, who is really doing his best to bring the comfort and grace of God to the people at home, of hiding behind his church. Of course, he will not be content with the customary service which he would be rendering in normal times. He is helping in many extra ways with community projects and in civic efforts which, like relief work, air raid wardens, and Red Cross work, are contributing to securing the victory.

Whether he should give full-time work in a war plant is quite another question, and one which is almost impossible for us to decide with the meager information at our disposal. You do not give us any idea of the size

of your parish, or of the activities in which the church is engaged. It is difficult for the minister to leave his own field completely or give it only his evening hours, after a day in a factory, without creating a wrong impression. Either his work is not regarded as very important, or he had not enough to do prior to the war. The fact that you have adjusted your salary, so that you cannot be accused of trying to serve two masters, is in your favor. It clears you from seeking to profit by the country's need. Yet it must give ground for criticism, for those critically inclined, to know that your service to the church must be, at best, far below the standard which your full-time effort meant. On the other hand, having obtained the sanction of your Board, it was evidently with the tacit agreement of the church as a whole that you embarked on your present course. That, and the approval of your conscience, ought to settle that point for you, although, frankly, we cannot quite see a minister giving up his vital work in the face of such dire troubles.

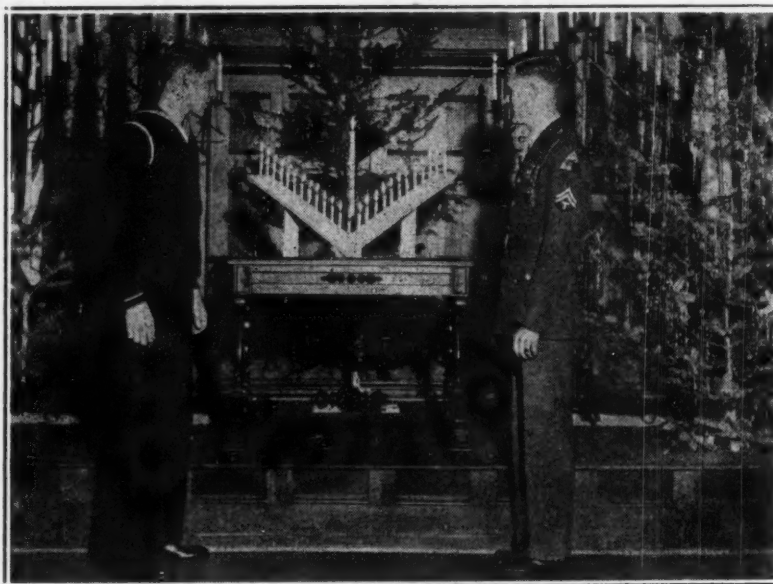
However, that is not the only point at issue. We are somewhat concerned about this "scourging those who are at ease in Zion." We are justified in berating those who are neglecting their plain duty—if we are positive that such is the case. But again, we must give the same rights of conscience which we ask for ourselves. We are at one with you in your denunciation of the warmaker and the aggressor, and yet it is rather late in the day for such

THE Men OF AN
R.A.F. WELLINGTON NIGHT BOMBER WING
IN NORTH AFRICA
RECENTLY BUILT THEIR OWN
"Parish Church"
IN THE DESERT.
SHELL CASES SERVE AS
ALTAR VASES, BOMB CONTAINERS
AS SEATS, AND OLD FLARE
BOXES AS CHOIR STALLS.
WOOD FROM WRECKED
ENEMY PLANES WAS USED
FOR THE COMMUNION RAIL.



fulminations. It creates the impression of setting up a straw man, or of being wonderfully courageous in the absence of danger. There is also another angle of the matter. Are you sure that you have not been working off some of the resentment you feel regarding the critics you have encountered? It is only natural that you should be aggrieved that your action, taken with a single desire to do what you believed was right, should be called into question. Being human, it is again natural that you should want to hit back. Yet the minister must remember that he is in the church to commend the Christian Gospel and to proclaim, as far as he sees it, the will of God. There are, as you have admitted, weighty questions and profound needs to which the comfort and help of God's grace must be applied. And although you now have other duties demanding time and strength, that is your main purpose as you confront the weary and harassed people before you. They have their trials and perplexities, just as you have. They have a right, coming to the sanctuary, to be strengthened and inspired for another week's toil, to bear their burdens, and to face the stress and strain which, with life as it is and with loved ones in peril, they sorely lack.

We are handicapped in not knowing you personally but we suspect that most of your trouble lies in the point you raise at the close of your letter. You are wondering if you should give up the church, and find a place in industry? Then we would like to ask another question: "Why are you in the ministry at all?" If we read your mind aright, there was once a distinct impelling to abandon the ordinary vocations of life and to dedicate yourself and seek training for this specific task. If it does not sound too old-fashioned, we suggest there was a definite call—a conviction in your soul that this was required of you. Nothing else would justify you in turning aside from the arduous ways of commerce or industry for this still more exacting path of service. Then if you received a commission from the divine master, are you at liberty to fling it aside just because your course has been complicated by the exigencies of war, or because some who, admittedly, ought to know better have criticized your action? Suppose our Lord had turned his back on the cross? Suppose the Apostle Paul had given up the work entrusted to him when the stones fell at Lystra or the dungeon doors closed on him at Philippi? Suppose those valiant souls who stained the sand of



CANDLES OF MEMORY

The picture above shows the lighted candles in the First Presbyterian Church, Red Wing, Minnesota. Clarence G. Langley is the minister. The service of candlelight was held in connection with the Christmas service but it is suitable for any season—perhaps especially suitable for the Lenten and Easter weeks. The unlighted candles were placed in the victory V. As each service man and woman's name was read a member of the family came and lighted the candle. When all candles were lighted the prayer of remembrance by the minister was made. This was followed by a period of silent devotions. The young men in the picture were home on furlough at the time.

Rome's arena had failed to bear their witness, where would the church have been then? And to those queries, we add one of your own: "What will be your attitude towards the men who return when they hear that you quitted your post while they stood firmly at theirs?"

No! We are fully in sympathy with you in the trying situation in which you find yourself, but every one of us has felt like giving up the ship, at one time or another. Now, looking back, we realize that that would have been a cowardly and traitorous thing to do. The storm may be severe, but it will pass. The difficulties may be great. Surely, however, we are required to show that we can take it, as well as dispense it from the pulpit. Whatever comes, we must be faithful.

So we counsel you not to give up your ministry just because you have been misjudged or even maligned. If there is anything to give up, it must be perhaps some part of the outside work you are doing. Could you not compromise by limiting yourself to a

part-time job, so that the suspicion that you were neglecting your church might be removed, and that all question about giving your strength to secondary things might be answered? This is a matter only you can settle, but settle it you must, and that without delay. And remember, as the ordained servant of Christ, you must not only speak faithfully, delivering your soul, but also understandingly, delivering the souls of others from the doubts and depression which these trying times entail. To do that is to render a greater service than can be measured by any material standard. It is to further the cause of Christ, to win his approval, and to confer lasting blessing on the people who have been, by the ordering of Providence, committed to your care. Think this out. Work it out. And view the spiritual values of your ministry as essential to the vindication of human right and liberty. Through the spiritual alone can the victory be won, and a lasting peace "with malice toward none" be secured for the human race.

The Value of a Man

A Fifteen Minute Radio Script

by Garrett F. Genszler*

We publish this for two reasons. First as a well-proportioned devotional service. Secondly, it has been so arranged that it will furnish a style sheet for ministers who have occasion to arrange such services.

Music—

Pianist plays hymn tune "Just As I Am Without One Plea," Woodworth L. M., as identifying theme. Music fades into the background.

Announcer—

Today's devotion is conducted by the Rev. Garrett F. Genszler, pastor of St. James English Evangelical Lutheran Church of Marinette, Wisconsin, and Emanuel Lutheran Church, Menominee, Michigan.

Soloist—Mrs. Arnold Belonge
Accompanist—Mrs. Ray Neuman

Pastor Reads—

(Identifying theme verse.)

When I am glad, when joy abounds,
When all life's room is bright to me,
Then, Lord, I come, I come to Thee
Because Thy presence blesses me.
I almost seem to see Thy face
Upon me bent, so full of grace,
To multiply my joy for me.
When I am glad I come to Thee
Because Thy presence blesses me.

Music Stops—

(The above is so timed that the accompanist only plays the theme tune through twice. Once for the announcer and once for the pastor.)

Pastor—

"In the name of the Father, and of the Son, and of the Holy Ghost."

Amen.

Let Us Pray

"O Heavenly Father, for as much as none can come to receive Thy Holy Word except Thou draw them by Thy gracious inspiration; we beseech Thee to pour out Thy Holy Spirit upon those who lift their hearts unto Thee today in true devotion, that their hearts may be inclined favorably to receive, steadfastly to retain, and obediently to perform, whatever shall be taught in Thy Name; and that they may manifest in the dedication to Thee of their lives and substance, that thankfulness which they owe to Thee for Thy redeeming love; through Jesus Christ our Lord, Who livest and reignest with Thee and the Holy Ghost, ever one God, world without end. Amen."

Soloist—

Sings hymn "My Faith Looks Up to Thee."

Scripture by the Pastor—

Psalm 8. (Emphasis on the passage "What is man that Thou art mindful of him.")

Sermonette—

The Value of a Man

Much amusement was caused back in the Prosperous Twenties over the fact that one man's life consisted of putting bolt numbered 625 on each car as it passed him on the production line in a certain great automobile plant. Day in and day out he stood at his task setting bolt numbered 625 in its proper place. A monotonous, automatic task. What value had such a man? was the question that was asked but never satisfactorily answered.

God had said through his prophet Isaiah, "I will make a man more precious than fine gold." (Isaiah 13:12.)

In the Terrible Thirties that same man leaned on his shovel to draw a pitiful dole to eke out a bare existence. A machine had been invented to set bolt numbered 625 in a speedier and more efficient manner. "What value had such a man?" was still the ever persistent question.

God has said through his prophet Isaiah, "I will make a man more precious than fine gold."

Now in the Fighting Forties while that man is much sought after to work in almost any industry, his son has been given a number of nine and ten digits and with thousands of others like him is thrown into a beachhead of a few score miles to hold it or die; or to capture a hill bearing a number on the maps, sacrificing a life for every foot of ground gained.

"What value has man?" You ask that question?

God has said through his prophet Isaiah, "I will make a man more precious than fine gold."

You can add hundreds of other illustrations, equally as realistic and terrible that shows the cheapness of a man's life in the eyes of a selfish, greedy, lustful world. We might well ask, "What value has a man?" But God still answers through his prophet Isaiah and through his Word and church even unto this day, "I will make a man more precious than fine gold."

We are proud to note that this land which we possess was founded upon principles of the high value of a man's life. When we read anew the Declaration of Independence and the Bill of Rights we thrill with pride that here man is given a place in the sun. He is not a slave of the state as we find in the totalitarian nations. But even now we are willing to be regimented in order to preserve this value which man holds so dear.

This heritage of man's high value has come to us down through the centuries because God has spoken through his

*Minister, Saint James English Evangelical Lutheran Church, Marinette, Wisconsin. The script was used on Radio Station WMAM, Marinette.

prophet Isaiah saying, "I will make a man more precious than fine gold."

While it may seem that the value of man is low today. Yet if we search the pages of history we will see that the value of a man has steadily increased through the years. As a fulfillment of his words through the prophet, God in the fullness of time brought his words to reality in his Son, Jesus Christ. Through God himself he came to earth and dealt with men as individuals. The ruler as well as the outcast, the sinner as well as the righteous man. These all received his individual attention. Even a dying thief on his cross.

Lives that touched Christ's matchless life received a new dignity. The sins and hurts of the past were suddenly cast aside. New hopes and aspirations were instilled. A man's life received a new value. Take your New Testament and read again the stories of those revalued new-born lives. Call the roll as they pass in review. See Simon, the wavering, become Peter, the rock. John, the Son of Thunder, became the Apostle of Love. Levi, the despised Publican, became Matthew the Evangelist. Saul, the persecutor, became Paul the greatest of missionaries.

Then read on beyond the pages of Holy Writ, trace the thread of Christianity down to our present day. You will catch a glimpse of Augustine, the self-accused libertine, becoming a saint of God. Luther, the superstition-bound monk, becoming the apostle of Christian freedom. Moody, the shoe salesman, a great purveyor of the gospel. Schweitzer, the musician, leaving all to bring light to the darkest continent. These are only a minority. You can find thousands more who have found this revaluation of man. Look over the world today. See the many Christ-inspired agencies and men who are working day and night saving the lives and souls of men.

Has your life had this high value placed upon it? God has said through his prophet Isaiah, "I will make a man more precious than fine gold." He means that also for your life. He died for you on his cross. He wants to come into your life and give it this high new value.

Here are some of the new values he can give to you. For your sin he gives his righteousness. For your selfishness he gives generosity; for meanness, kindness; for intolerance, mercy; for hate, love; for suffering and sorrow, joy; for your loneliness he brings his abiding presence; and even for your death he brings life eternal.

God has said through his prophet Isaiah, "I will make a man more precious than fine gold."

God grant that we all may find this high value in our lives and looking upon our fellowman recognize this high value in his life. Amen.

Soloist Sings—

(Offertory of our church.)

Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from Thy presence;
And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation;
And uphold me with Thy free spirit.

Pastor—

The Lord bless thee and keep thee.
The Lord make His face shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace. Amen.

Music—

Hymn tune, "Just as I Am" (again).

Pastor Reads—

When I grow weary with the strife,
When through life's room dark shadows creep
Again I come, I come to Thee,
Because Thy presence comforts me;
And peace surrounds me; where I stand
I almost seem to feel Thy hand
Laid on my head in sympathy.
When I am sad I come to Thee
Because Thy presence comforts me.†

Announcer—

(Repeats his announcement the same as at the beginning.)

Music Stops—

(Off the air.)

We have opportunity to broadcast once a month along with the other pastors of our community. We use the same theme tune and verses at every program to identify our particular program.

Four copies of the script are made out for each broadcast, one for pastor, one for soloist and pianist, one for announcer and one for radio technician at the mixing panel who sends the broadcast over the air.

†The verses from the poem, "I Come to Thee," were written by Mrs. A. M. Knudsen, now deceased, permission being given by her husband, the Rev. A. M. Knudsen of Chicago.

Recommendations for Postwar Program

THERE follows a condensed version of the recommendations of Hampton Adams, minister of Union Avenue Christian Church, St. Louis, Missouri, to his congregation on New Year's Sunday.

1. **Day of Prayer.** On the day that the European war is over the church will be opened all day for prayer and devotions and a prayer meeting held for the members and friends in the church sanctuary in the evening.

2. **Counselors.** A group of twenty or more business men to be appointed

counselors. Their names will be published and returned service men and women may call upon them and seek their advice and counsel with their readjustment problems.

3. **Employment Committee.** This committee will study prospects of employment and aid the young people of the church in securing such work.

4. **Social and Recreational Plan.** The department of education and adult classes assumes the responsibility for a recreational program to fit the needs of the returning soldiers.

5. **Building Fund.** For educational needs.

6. **Curriculum.** Educational curriculum to be studied in the light of the needs of service men.

7. **Citizenship Forums.** To enable its members to become better citizens of city, state, nation and world.

8. **Missions.** Plan for increased missionary giving.

9. **Ecumenical Church.** Plan to give more support to federated movements including the World Council of Churches.

10. **Individual Prayer.** Every member of the church be urged to pray daily that he, individually, and the church be prepared for peace.

A Service of Fellowship

by James A. Verburg

Most effective is this service of fellowship as conducted in the Kohr Memorial Presbyterian Church, Columbus, Ohio. It has been used in connection with a communion service. But it will be equally effective at the dedication of an honor roll or a service of intercession. The author is the pastor of the church.

THE program here described preceded the administration of the holy communion, although the observance of the latter may be optional. For some time it has been our custom to send a letter to our membership a week prior to the quarterly communion service. On Sunday, January 2 a plan was suggested to enlist the members of the congregation to extend invitations to those families who had members represented on the Honor Roll. At this service the names on the Honor Roll were read by one of the elders. Relatives present responded by the uplifted hand. Where no relative was present some one volunteered to inform the family of the special feature that would accompany the service on the following Sunday. As a result there was a larger attendance, and a certain expectancy had been developed.

The special feature included the use of a large map of the world. Before this upon a small table stood a 24 inch cathedral candle. Two young ladies had familiarized themselves with their part in the service, and stood on either side of the table facing the audience. Small ribbons had been attached to the base of the candle, which were to be extended that the other end might be fastened to the map.

No names of men were read, only areas of service. The ribbons first attached were on the U. S. map. These were white in color. As the service progressed alternately red and blue ribbons were added, the red for the fields and operations in the Pacific zone, the blue for those in the Eastern zone. When finished the ribbons were in a red, white and blue order. The following service was read by the minister:

Today as we are about to join in the fellowship of the Holy Communion we pause to think of those who are absent from our homes. A "Service of Fellowship" has been prepared, and as we engage in this we shall be reminded of our loved ones now in the service of our country. We have placed their names upon the Honor Roll. That in itself is commendable. But we do still



better to remember them before the throne of God's grace.

In this service parents, wives, brothers, sisters and sweethearts will be thinking of their individual loved ones. We all may share with one another in sympathy and prayer as we think of these young men whether in training camps of our own land or in active service elsewhere, whether on sea, on land or in the air.

There is placed before you a map of the world. In front of this a lighted candle suggests the thought expressed by Jesus, when he said, "I am the light of the world." (One of the attendants now lights the candle.) This light represents the presence of God. As the various locations where our boys may be stationed are mentioned the attendants will indicate this upon the map by a ribbon streamer that extends from the base of the candle. As this tiny ribbon connects the lighted candle with a spot on the map, may this act make us vividly conscious of the fact that no one is outside of the concern of our heavenly father. No matter where we

are, we are all equally near the throne of God. The light of his countenance is for all who look unto Him. His supporting arms are beneath all who in Him place their trust.

(As locations are mentioned the attendants will attach the ribbon streamers. The odd numbers were taken by the one at the west side of the map.)

1. We think of those in the training camps of the Central States.

2. Next we turn our thoughts to those who are in the Southland.

3. Our attention is now directed toward the men in the flying schools of the great South West.

4. We recognize our dependence upon those officers and men who guard our Eastern shore from Maine to Florida.

5. Again, we think of those in the great inland camps of the far West.

6. We have a special concern for those who are at ports of embarkation for the struggle across the sea. May God protect them.

7. We remember in our prayers those who are in hospitals, and those who are in attendance upon them.

8. Next we think of the men upon the islands of the West Indies who stand guard at the southern gates of our land.

9. The men who guard the prisoners of war in our land need our prayers. May they truly represent the spirit of America.

10. We follow in our imagination the men who stand guard in Iceland.

11. We pray for those stationed on the fleet in the great Pacific.

12. And for those who serve on the waters of the Atlantic.

13. We remember those who serve with our neighbors in Canada.

14. And also those who are encamped with our allies in Ireland and England.

15. We would not forget the men who withstand the rigors of winter in Alaska.

16. And those who so heroically confront the enemy in Italy are daily in our thoughts.

17. Some of our boys have participated in the fierce struggles in the islands of the Southwestern Pacific.

18. Others are supporting the Eastern front by their presence in Iran.

19. Several of our men have seen service in Northern Africa.

20. One is numbered among the heroic defenders of Bataan and is now a prisoner of war in the Philippines.

Today as we think of these loved ones and present them before the

throne of God, what shall be the spirit of our prayer? This morning's lesson in "Today" states: "We have a loved one in the Army or Navy, or in training for service. We pray for his safety. Do we pray for his growth in the things of the spirit?"

Let us ask God both for them and for ourselves the highest that God has to offer, the consciousness of his daily presence and our companionship with Christ our Savior. (Here followed a prayer by the minister.)

Upon our Honor Roll are two names of those who were among the fallen at Pearl Harbor, and one who was reported missing en route to Europe. Let us stand for a moment in silent tribute to the memory of these young men. Then let us unite in singing two stanzas of "Blest Be the Tie That Binds:"

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares.

NEW ATTITUDE TOWARD WORSHIP

Soren Kierkegaard in his penetrating address, *Purity of Heart*, suggests that most Protestant church attenders act as if the church were a theater, where they are the critical audience and where the minister is the actor whose art they are expected to enjoy and criticize. The situation in a church where the attenders have found their real relationship, Kierkegaard points out to be a very different one. The stage is there still, but now the attenders are upon it. They are the actors. The audience is there too—God is the audience. The preacher is there also, but he is inconspicuous in the scene. He is only the prompter. He is behind the wings whispering the text that they as actors are speaking aloud before God. The responsibility has shifted here, and the relationship between preacher and congregation has shifted too. They are collaborators now. He is their helper. He furnishes a text by which they may examine themselves before God. Here is a new attitude toward worship. It has become an occasion for coming more consciously into the presence of God and of reviewing our lives under his loving scrutiny. Douglas V. Steere in *Prayer and Worship*; Association Press.

Holy Week

A Service of Candlelighting

by Clara E. Hawkinson*

This is a simple program which recounts the last week before the resurrection. A leader and seven narrators are necessary. The leader brings a lighted candle to the altar. From this the narrators light other candles placed either individually or in a seven-branched candelabra. The program is suitable for any part of the week but, perhaps, most effective as a vesper service on Palm Sunday as the congregation looks at the week ahead.

Organ Prelude.

Solo: "I Walked Today Where Jesus Walked" or "The Holy City."

Leader: The last week of the earthly life of Jesus has been called "Holy Week," and rightly so, for the many significant events leading up to Calvary and the resurrection, are worthy our sincere contemplation and deep devotion. Let us, therefore, with reverent and grateful hearts follow our dear master day by day from his triumphal entry into Jerusalem, up to Calvary's mountain, to the stillness of the tomb, and join that company of faithful women who came early at dawn on that most glorious of all days—the Day of Resurrection!

Prayer.

Hymn: "Ride on in Majesty" or "Open the Gates of the Temple."

First Narrator: The great Feast of the Passover was at hand. Jerusalem was teeming with pilgrims from all parts of the world. Word had spread that Jesus was entering the city, and many who had heard about the raising of Lazarus from the dead were curious to see this carpenter from Galilee. Great throngs came out to meet him, and as they saw him coming, riding on a colt, their enthusiasm knew no bounds. They tore off their garments and cast them before him; they spread palm branches in his path and waved them over their heads, and they shouted, "Hosanna, to the king that cometh in the name of the Lord."

(Lights first candle)

(Continues): Reads Psalm 24:7-10.

Hymn: "I Love Thy Kingdom, Lord."

Second Narrator: On Monday, Jesus came again to Jerusalem from the little home in Bethany, where he was staying with Lazarus, Mary and Martha. He entered the temple followed by a multitude who sang his praises. But in the courts he saw the place filled with those who sold animals and birds for the sacrifices. He saw

money-changers at their tables with the piles of money before them which they exchanged for the coins of Egypt, Syria, Greece, and other places from which the Jews had come. The cheating, haggling, demanding of exorbitant prices, and the noise and disturbance was more than Jesus could endure. He overthrew the tables with their coins, and seizing a rope made out of cords, he drove them that sold, out of the temple, crying, "It is written, my house shall be called a house of prayer but ye make it a den of thieves."

(Lights second candle)

(Continues): And when he had cleansed the temple, there came to him the sick, the blind, the lame, and he healed them body and soul; but the anger of the Pharisees and Scribes increased toward him.

Hymn: "Am I a Soldier of the Cross."

Third Narrator: On Tuesday, Jesus again stood in the temple and fearlessly denounced the Scribes and Pharisees. He said their religion was outward. They wanted to be seen of men. They wore long robes and took the first seats in the synagogues, but they were in truth, blind leaders of the blind. "Woe unto you, Scribes and Pharisees, ye hypocrites—for ye shut up the kingdom of heaven against men. Ye neither go in yourselves nor suffer them that are entering to go in." When the chief priests heard this they went unto the High Priest, Caiaphas, and plotted how they might take Jesus and kill him. But they feared a tumult might arise among the people if they did so during the Feast. Then Judas, one of the Twelve, went to the chief priests and asked what they would give him if he delivered Jesus unto them. They gave him thirty pieces of silver, and Judas tried to find Jesus when he was not followed by a crowd, that he might deliver him, without fear of molestation, to the priests.

(Lights third candle)

(Continues). Wednesday was spent,

*Mrs. Bernard A. Hawkinson, Chicago, Illinois.

we believe, with the friends at that quiet and restful home in Bethany.

Hymn: "Break Thou the Bread of Life."

Fourth Narrator: On Thursday, Jesus went to Jerusalem to eat the Passover Supper with his twelve disciples. They gathered in an Upper Room, and as they were eating, Jesus said, with sadness in his voice, "Verily I say unto you, one of you shall betray me." The disciples became sorrowful and began asking, "Is it I, Lord?" And Jesus answered, "He it is that dippeth with me in the dish." And Judas asked, "Is it I, Lord?" and Jesus answered, "Thou hast said it." Then Judas arose and quickly went out into the night. After Judas had left, Jesus talked with the eleven, telling them it was expedient that he should go away. He gave them a new commandment—to love one another. He also said, "Let not your hearts be troubled, neither be afraid. Be of good cheer for I have overcome the world." After a prayer, Jesus instituted the "Holy Communion," about which he said, "Do this in remembrance of me."

(Lights fourth candle)

(Continues): "And he brake the bread and blessed it and said, Take, eat, this is my body broken for you. Likewise he took the cup and said, Drink ye all of it, for this is my blood shed for many for the remission of sins." And this table with its bread and wine and comforting presence of the master, has since that first time in the upper room, been a source of strength and inspiration to the saints down through the ages, where generation after generation have partaken and been blessed. After they had sung a hymn, they went out into the Garden of Gethsemane where Jesus agonized in prayer. And lo, Judas came with a company of priests and elders, and when he saw Jesus, he said, "Hail, Master!" and betrayed him with a kiss. They laid hands on Jesus and took him away. Jesus was brought before Caiaphas, who asked, "Art thou the Son of God?" Jesus answered, "I am." The high priest rent his clothing saying, "What further need have ye of witnesses? Ye have heard the blasphemy."

Hymn: "Jesus is Standing in Pilate's Hall" or "He Was Despised and Rejected of Men."

Fifth Narrator: Before the dawn on Friday, that blackest of all days in the world's history, Jesus was brought before Pontius Pilate, the Roman Governor to be sentenced to death. After questioning, Pilate said, "I find

(Turn to next page)

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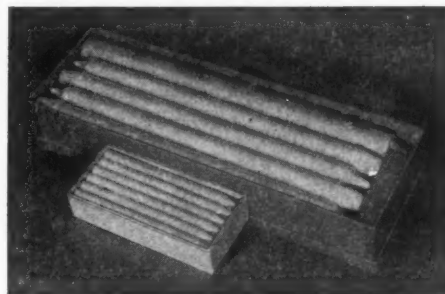
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Holy Week

(From page 23)

no fault in this man." Learning that Jesus was from Galilee, Pilate sent him to Herod; but as Jesus stood before Herod, he answered not a word. So Herod sent him back again to Pilate. There was a custom during the feast that a condemned prisoner was to be freed, so Pilate, thinking this would release Jesus, asked the people whom they wished freed, Barabbas, an insurrectionist and murderer, or Jesus. The crowd, stirred by the hatred of the priests, shouted, "Barabbas!" Pilate asked, "What shall I do with Jesus?" and they cried, "Crucify Him!" So Pilate released Barabbas, and Jesus was led out to a place called Golgotha to be crucified.

(Lights fifth candle)

(Continues): Reads: Isaiah: 53:3-6.

Hymn: "Were You There When They Crucified My Lord?" or "He was Despised and Rejected of Men."

Sixth Narrator: A rich man, named Joseph of Arimathaea, asked for the body of Jesus, and he laid it in a new tomb. The chief priests went to Pilate and asked to have the tomb guarded, for they remembered Jesus had said, "After three days I shall arise again." What a day of sadness this must have been for the friends of Jesus. How was the kingdom of God to be established when the Master, their Leader, was lying dead, but seemingly could not help himself? How perplexing and hopeless the future must have seemed to these fishermen who had for three years been constant companions of Jesus, and who had witnessed so many miracles and wonders.

(Lights sixth candle)

(Continues): What dark clouds must have gathered, what doubts, what fears and dismay crushed all their glorious hopes. The master was dead. What had he meant when he said, "Let not your hearts be troubled" . . . "O ye, of little faith."

(Directed silent prayer—organ plays softly.)

Hymn: "Lift Up, Lift Up Your Voices Now."

Seventh Narrator: As it began to dawn toward the first day of the week, some women came to the tomb with sweet spices to anoint the body of Jesus. They were filled with anxiety as to who would roll the stone away. But to their amazement, they found the stone already rolled away, and as they entered the tomb, an angel was there, who said, "Fear not, ye seek Jesus of Nazareth. He is not here. He is risen. Behold, the place where the Lord lay." As the women has-

In the Shadow of Christ's Cross

A Good Friday Service*

Adoration of Christ Crucified

"A solemn music"-----Chopin

"God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which I am crucified unto the world."

Choral Response

"None other Lamb, none other name
None other Hope in heaven or earth or sea,
None other hiding place from guilt and shame,

None beside Thee." —Rosetti
"He was wounded for our transgressions, the chastisement of our peace was upon Him, and with His stripes are we healed."

We see Jesus because of the suffering of death crowned with glory and honor.

(The People rise to sing:)

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

Mutual Confession and Absolution

(Standing)

"If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
—St. John.

"Confess your sins one to another and pray for another."—St. James.

(To be sung quietly:)

"Sinners whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at His feet
And crown Him Lord of all."

Leader: I confess to Almighty God, the Father, the Son, and the Holy Spirit, and to all the company of heaven, and also to you, that I have sinned in thought, word and deed, through my fault, my own fault, my own most grievous fault; wherefore I beseech you to make intercession on my behalf, and I pray God to have mercy upon

*This service was used on Good Friday, 1943, at the McCormick Theological Seminary, Chicago, Illinois.

tened to tell the good news, Jesus stood before them saying, "All Hail!" In fright, the women fell at his feet, but Jesus said unto them. "Be not afraid. Go tell my disciples that I go before them into Galilee." And Jesus appeared many times to his disciples and friends before he ascended into heaven.

(Lights seventh candle)

Hymn: "Christ, the Lord Is Risen Today."

Benedictory Prayer.

Prayer Hymn: "My Jesus, I Love Thee."

me, to forgive me all my sins, and to make clean my heart within me.

People: May Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life, for Christ's sake.

The people shall then make a like confession, saying, I confess to Almighty God, the Father, the Son, and the Holy Spirit, and to all the company of heaven, and also to you, that I have sinned in thought, word, and deed, through my fault, my own fault, my own most grievous fault; wherefore I beseech you to make intercession on my behalf, and I pray God to have mercy upon me, to forgive me all my sins, and to make clean my heart within me.

The leader shall say: May Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life, for Christ's sake.

Kyrie Eleison

Leader: Lord, have mercy upon us.

People: Christ, have mercy upon us.

Leader: Lord, have mercy upon us and grant us Thy peace. Amen.

The Gloria Patri

Meditation in Silence

(Seated)

"My soul wait thou for God only; my hope and my expectation are in Him."

"We may easily lose contact with the Holy Spirit in a mist of words . . . periods of silence not so short as to end just when the discipline of silence is beginning."—William Temple.

The Choir

There was none other good enough
To pay the price of sin
He only could unlock the gate
Of heaven, and let us in.

O dearly, dearly has He loved
And we must love Him too
And trust in His redeeming blood
And try His works to do.

Instruction from Holy Scripture

Prophecy: "Behold and see if there be any sorrow like unto my sorrow."

The Epistle: "Who His own self carried our sins in His body on the Tree."

The Gospel: "All the light of sacred story gathers round that head sublime."

Hymn—(all verses)

In the Cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round that head sublime.

Meditation—"Beside the Cross"

(Then and Now)

"Again and again I have been tempted to give up the struggle, but

always the figure of that Strange Man on the cross sends me back to my task again."—Father Tyrrell.

1. Apathy—"Is it nothing to you all ye that pass by?"

2. Antipathy—"Father forgive them; they know not what they do." "Had they known they would not have crucified the Lord of Glory."

3. Sympathy—"There stood by the Cross his mother—and the disciple whom he loved."

Remembrance of Christ—

(All reverently bowing)

(The Church Fathers taught that Christ on the cross repeated Scripture)

Leader: Let us remember Jesus Christ.

Unto Him that loved us, and loosed us from our sins by His blood; to Him be the glory and dominion for ever and ever.

People: Christ suffered for our sins once, the just for the unjust, that He might bring us unto God.

(Silence)

Leader: Hear the words of our Lord Jesus unto his disciples—My soul is sorrowful even unto death; tarry ye here and watch with me.

(Silence)

Choir: "Were you there when they crucified my Lord?"

Leader: O Saviour of the World, who by thy Cross and Passion hast redeemed us: Save us and help us, we humbly beseech thee, O Lord.

Leader: O Lamb of God, that takest away the sins of the world,

Response: Have mercy on us.

Leader: Thou that takest away the sins of the world,

Response: Have mercy on us.

Leader: Thou that takest away the sins of the world,

Response: Receive our prayer.

Leader: Thou that sittest at the right hand of God the Father,

Response: Have mercy on us.

—(From Gloria in Excelsis)

All

O Lord Jesus Christ, who hast given thy life to redeem me, thyself for my example, thy word for my rule, thy grace for my guide, thy body on the cross for the sin of my soul: Enter in and take possession of my heart, and dwell with me for ever.—(After Jeremy Taylor).

(Silence)

Leader: Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth, with thee and the Holy Ghost, ever one God, world

(Turn to next page)

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In the Shadow of Christ's Cross

(From page 25)

without end. Amen.

(Silence)

All

Grant, O Lord, that in thy wounds we may find our safety, in thy stripes our cure, in thy pain our peace, in thy cross our victory, in thy resurrection our triumph; and a crown of righteousness in the glories of thy eternal kingdom.—After Jeremy Taylor.

"Were You There?"—Quartet.

All

Thanks be to God—

for his unspeakable gift, —

the gift of his own Son, —

who loved us, and gave himself for us.

(II Cor. 9:15; Rom. 8:32; Gal. 2:20)

All

O Son of God, who for us men hast drained the cup of sacrifice: Enable us by thy grace to drink of thy cup, and to rejoice that unto us it is given, not only to believe in thee, but also to suffer with thee; to the glory of thy Name. Amen.

(Silence)

All

Merciful Father, grant us thy grace, and the life-giving power of thy Holy Spirit, that in whatsoever cross thou shalt lay upon us, we may recognize thy fatherly discipline, embrace it with patience, and endure it with cheerfulness; through Jesus Christ, thy Son, our Lord. Amen.—(From the Latin Preces, 1560.)

(Silence)

Leader: O Lord Jesus Christ, Son of the most high God, who though thou wast a Son, yet didst learn obedience by the things which thou didst suffer, even unto death: Give us grace to do the will of our Father with an obedience like thine, resolute and tranquil, instant and complete; for thy mercy's sake. Amen.

"Were You There?"—Quartet.

Leader: Blessed by thy name, O Jesus, Son of the most high God; blessed be the sorrow thou sufferedst when thy holy hands and feet were nailed to the tree; and blessed thy love when, the fulness of pain accomplished, thou didst give thy soul into the hands of the Father; so by thy Cross and precious Blood redeeming all the world.—(From Jeremy Taylor.)

All

Thanks be to Thee, O Lord Jesus Christ, for all the benefits which Thou hast given us: for all the pains and insults Thou hast borne for us. O Most Merciful Redeemer, Friend and Brother, may we know Thee more clearly, love Thee more dearly and follow Thee more nearly, for Thine own sake. Amen.—Richard of Chichester.

Youth Easter Sunrise Service

THE following program is of an Easter Sunrise Service at the First United Presbyterian Church, Cambridge, Ohio, last year. Chauncey Kirk McGeorge is the minister.

Sponsored by the Young People. (No announcements.)

Organ Prelude.

The Trumpets. "Open the Gates of the Temple."

Processional. "All Hail the Power of Jesus' Name."

Call to Worship.

"Let the world awake and cry,
Dark is over, dawn is night,
Spring has come and winter fled.
Christ is risen from the dead."

Hymn of Praise. "Fairest Lord Jesus."

I. THERE THEY CRUCIFIED HIM

Luke 23:33

Scripture. Mark 15:16-39.

Hymn of Sorrow. "There Is a Green Hill Far Away."

Leader:

HE DIED!

"And with Him perished all that men hold dear;
Hope lay beside Him in the sepulchre,
Love grew cold,
And all things beautiful beside,
Died, when He died!"

—Author Unknown

The Lighted Cross. (Here is lighted the cross.)

Prayer Hymn. "When I Survey the Wondrous Cross."

II. HE IS RISEN

Mark 16:6

Scripture. Matthew 28:1-10.

Hymn of Rejoicing. "Jesus Christ Is Risen To-day."

Leader:

HE ROSE!

"And with Him hope arose, and life and light.
Men said, 'Not Christ, but Death, died yesternight.'"

Dedication

"Now I bind heart this tide,
To the Galilean's side
To the wounds of Calvary
To the Christ who died for me."

To be said by All:

I believe in the Fatherhood of God;
I Believe in the words of Jesus; I Believe in the clean heart; I Believe in the service of love; I Believe in the Beatitudes; I Promise to trust God and to follow Christ; to forgive my enemies and to seek after the righteousness of God. Amen.

Were the whole realm of nature mine
That were a present far too small
Love so amazing, so divine,
Demands my soul, my life, my all.
Amen.

And joy and truth and all things virtuous

Rose when He rose."

Prayer (in unison)—

"Our Father, help us prepare ourselves for the glorious experiences of Easter. May the abounding hope and the steeled faith which the friends of Jesus knew that first Easter come to our hearts and minds. May we govern our lives this Easter time that each day we shall find uninterrupted leisure to bring our thoughts to the last day in the life of the Master. May we walk with Him along the road to Bethany, may we stand in the shadow of His righteous anger on the steps of the Temple, may we sup with Him in the circle of friends in the Upper Room, may we follow closely as He climbs the way to Calvary.

"Our Father, in our living today, we need to understand the hope of the Easter resurrection. There have been times when we have been slaves to our failures. May the promise of Easter revive in us the faith in a better self which can rise triumphantly above those failures. We have been satisfied with our mediocrity. We have said that for us, opportunity has passed. May the promise of Easter restore to us a hope in Thee which shall demand of us that we be worthy of thy great, loving Fatherhood. For Jesus' sake, Amen."

—President K. I. Brown,

Hymn of Faith. "My Faith Looks Up to Thee."

III. I AM WITH YOU ALWAYS

Matthew 28:20

Scripture. I Corinthians 15:3-22.

Hymn of Dedication. "I Am Thine, O Lord."

Dedication Prayer (in unison)

"Oh, let me know
The power of the resurrection;

Benediction

Go forth into the world in peace; be of courage, hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the blessing of God Almighty, the Father, the Son and the Holy Ghost, be upon you and remain with you for ever. Amen.

'Twas the hour when one in Sion
Hung for love's sake on a cross,
When His brow was pale in dying
And His soul was faint with loss,
Then His kingly eyes looked upward
And His priestly blood dropped downward.

Oh, let me show
Thy risen life in calm and clear reflection;
Oh, let me give
Out of the gifts thou freely gavest;
Oh, let me live
With life abundantly because thou
livest." Amen.

—Frances Ridley Havergal.

Hymn of Victory. "He Lives Forever With His Saints to Reign."

Benediction.

Organ Postlude.

SUGGESTIONS

This is a **SUNRISE** service. Begin early, on time. Observe sunrise.

Lights in sanctuary, dim. Where possible, amber flood lights on pulpit and choir. White-robed choir, where possible. Small young people's choir should have adult choir assist, taking back row.

No conversation after crossing threshold of sanctuary.

This service is for the congregation by the young people. Some churches will omit evening service and urge all to attend this one.

No announcements. Supply all worshippers with printed program.

The Leader should be a good reader, with strong voice that carries well. Scriptures should be read by person or persons who have mastered the message they read. When leader desires audience to rise he will indicate by lifting hand. Organist will follow program.

The Trumpets or whatever brasses may be used should be in the balcony or in a room to one side of the auditorium. Play loud and with expression. This is important. Substitute with organ if necessary.

If offering is to be taken, announce at morning service the Sabbath before and have ushers at entrance door at close of service. Do not take an offering during this service.

The Janitor. Make sure he is on the job, but warn him not to put on all the lights before and when the people are assembling.

The verses "He Died!" and "He Rose!" are by an unknown poet and may be found in "Christ and the Fine Arts." No solos, duets or the like have been suggested, but this can be done. Some of the songs might be sung by a quartet, or even as a solo. This program was purposely made simple so that small churches might use it. I trust it may lead many societies to attempt a service that is very helpful.

Outstanding Books for Lent

Selected for You by Dr. GEORGE A. BUTTRICK

Minister, Madison Avenue Presbyterian Church and author of "Prayer," "The Parables of Jesus," "Jesus Came Preaching," "The Christian Fact and Modern Doubt."



At no time in this generation have people in all walks of life sensed so clearly the need for a strengthened inner life. Dr. Buttrick, one of America's ablest ministers and expert judge of good religious books, selected these for the average person who wishes to know more about the message of "that Strange Man upon his cross." He tells why he recommends each book:

(1) THE APOSTLE Sholem Asch

A novel based on the life of Paul: a worthy sequel to "The Nazarene."

Putnam \$3.00

(2) DAILY LIFE IN BIBLE TIMES Albert E. Bailey

Interesting (illustrated) book on the history and customs of the Hebrew people.

Scribner's \$3.00

(3) THE CLUE TO PASCAL Emile Caillet

A French scholar writes on the French scientist, philosopher and saint whose insights are now seen to be prophetic.

Westminster \$2.00

(4) GOD AND THE DAY'S WORK Robert Lowry Calhoun

A plea that weekday work will obscure Sunday worship unless Sunday worship rules weekday work.

Revell 75c

(5) UPON THIS BOOK Emile Cammaerts

The Belgian poet and playwright tells poignantly of his rediscovery of faith when his R. A. F. son was killed.

Harper \$1.00

(6) THE BEGINNING OF CHRISTIANITY Clarence Tucker Craig

A capable and reasonable account of the origins of the Christian faith and comradeship.

Abingdon-Cokesbury \$2.75

(7) A PORTRAIT OF JESUS Sherwood Eddy

A life of Jesus, competent in scholarship, ardent in appeal.

Harper \$2.00

(8) RETURN TO CHRISTIANITY Nels F. S. Ferre

The fundamentals of the faith courageously applied to modern man and his world.

Harper \$1.00

(9) THE SURVIVAL OF WESTERN CULTURE Ralph T. Flewelling

An antidote to our modern despair of history; a bugle-call in its Christian demand.

Harper \$3.00

(10) GEORGE WASHINGTON CARVER Rackham Holt

Worthy biography of a great American.

Doubleday-Doran \$3.50

(11) CHOOSE YE THIS DAY Elmer G. Homrighausen

When false faiths demand complete commitment, this book calls ringingly for a Christian decision.

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Insane—and Ye Visited Me

by T. N. Tiemeyer

Here, condensed in a few paragraphs, is wisdom born of unusual experience. Every suggestion is a useful one. The author is the minister of Unity Evangelical and Reformed Church, Paducah, Kentucky.

CAN a pastoral visit be of any value to the institutionalized insane? I asked myself that question ten years ago when I was called upon to make a series of visits to a patient in a state hospital for mental cases.

But just recently I met this patient again and she is now completely cured. She had been confined in the institution for more than three years, a good part of which had been spent in the violent ward. For many days and nights she had been laced into a straight jacket and subjected to numerous forms of treatment and mistreatment. But now she is living a normal and healthful life, happily married and mother of two fine children. Not only does she ably perform her family duties but is also active in social circles and civic activities.

There were many questions I wanted to ask her. It is not often that one has the privilege of conversing with a person who has successfully survived such experiences. But two questions were most pressing in my mind. I wanted to know what good, if any, a mental patient receives from a pastoral call, and how can a pastor best minister to such a person. Her answers were too valuable to keep for myself, so I have summarized them here so that others may profit by them.

1. In visiting a patient suffering from a mental disorder, be careful not to show fear. Such patients are super-sensitive and can detect fear in others even as animals can sense it. Be cautious, but be calm and unafraid. When patients attack visitors, they may be impelled by the same primitive instinct that causes animals to pursue a frightened person.

2. Be careful not to hold them in contempt or speak to them as if they lived on a lower level. While they may not be fully aware of their own condition, they are hypercritical of others. That is the reason they seem to stare so peculiarly at visitors or strangers. They can detect and will detest condescension or any mannerism which would indicate that you consider them below the normal stratum.

3. One of the greatest services you can render to the patients is to explain

their condition and make it clear to them why they are detained in the institution. Part of their rebellious attitude is due to the lack of information they have about their own case. Many such hospitals do not take the trouble to make explanations to the inmates and so they are left alone to search desperately for some reason for their seemingly unjust treatment. If someone were to tell them that they are mentally ill and explain that in their condition they need to be hospitalized, they would probably be less rebellious and more cooperative.

4. Get the confidence of one patient and others will also trust you. They seem to develop a protective loyalty toward each other and resent the intrusion of any outsider into their pathological camaraderie unless he prove himself sympathetic and understanding. While filled with dark distrust for the outsider, they are nevertheless in dire need of companionship that links them with the normal world.

5. Prayer has a definite therapeutic value for the so-called insane. But prayers must be short, and spoken in quiet, simple language. Mental patients fear and distrust loud or rapid speech, or words that they cannot understand. Noisy or repititious prayers are apt to sound more like the weird incantations of one who is seeking to cast an evil spell over them. Make the prayer as personal as possible if you want to reach their inner self. Be sure to mention the person's name in the prayer. Every mention of their name helps them to identify themselves with their normal character.

6. Reading from the Scriptures usually has little meaning unless the patient has been well acquainted with Bible verse and language. It is helpful, however, to quote a few phrases or perhaps a psalm that is familiar to the patient and encourage him to repeat it with you. This establishes a contact with their normal past and creates a bond of friendship and confidence between the pastor and patient.

7. Doctrines or theology, as such, usually hold no interest for these people. Yet sometimes you will find a patient weighed down with a sense of

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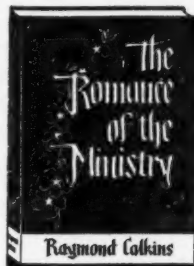


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Insane—and Ye Visited Me

(From page 28)

personal sin. In that case the assurance of divine forgiveness may be helpful. But such cases are rare in the institution. You are more likely to meet a patient who believes that while he, himself, has not sinned, he has been chosen to bear the guilt for others. Many develop the "Messiah Complex" and feel that they must suffer for the sins of the world. To them, an explanation of the Saviour who has already borne our guilt may have a good effect. But it will not be easy to make them understand.

In conclusion she cautioned, "Above all, do not expect to see signs of immediate results. The mental patient is conscious of many inner feelings and reactions that he can in no way express. Be patient and persevering. Realize that there is a chance that you are doing no good whatever, but on the other hand you may be doing much more good than you will ever realize."

VATICAN FILM INTERESTS PROTESTANTS

"The Story of the Vatican," just released in 10mm. sound film by Walter A. Gutlohn, Inc. 25 West 45th Street, New York 19, N. Y., available on a rental basis, presents the inside story of the smallest sovereign state in the world.

This six reel feature film is the first complete motion picture of the Vatican and was filmed by the March of Time with the permission and full authorization of the Vatican officials.

Emphasizing the fact that the Vatican, though only one-sixth of a mile in extent, is a complete state, the March of Time shows the tiny railroad, shortest in the world; the postoffice; stores; the unique "bar"; the currency; the fire department; power plant; workshops; gardens; maintenance crews; caretakers, and the picked men who comprise the Papal Gendarmes and the Swiss Guard of heroic tradition.

The film not only shows some of the greatest of the world's art masterpieces which the Vatican contains, but illustrates as well the ingenious skills and techniques developed for their preservation through the ages.

The film touches upon the various ecclesiastical groups. It shows the Pope in audience. Msgr. Sheen interprets visits to the Academy of Science, the North American College and the seats of the Jesuit and Dominican orders. A series of vivid studies of the Pope addressing his advisory body on peace brings the film to a close.

A Man Stood Up to Preach

*A Memorial Sermon by Edgar DeWitt Jones**

This sermon was preached in the Central Woodward (Disciples of Christ Church) of Detroit following the death of the preacher's friend and colleague Merton S. Rice, for many years pastor of the Metropolitan Methodist Church of that city.

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! —Romans 10:13-15.

SOME years ago, Dr. Gaius Glenn Atkins wrote an introduction to a book of sermons by a Detroit preacher whose church is on Woodward Avenue. Among other things he said: "The demands of Woodward Avenue, Detroit, are very searching. The man who meets and masters them has proved his power, his patience, and his grace." On Wednesday, March 17, Dr. Merton S. Rice, who for thirty years stood up to preach in a pulpit on Woodward Avenue, and made it a power for good, passed on into that larger and richer life. Dr. Rice was known and loved by Detroiters of all faiths; and his reputation was not only nationwide, it even crossed the seas and penetrated into remote sections. There is a sense of loneliness among thousands in this city today, and in other parts of our beloved America, where the news of Dr. Rice's passing has gone. Something has gone out of our lives; but because of him, thank God, something noble has come into our lives and abides to greatness our faith and comfort our sad hearts.

I

A little more than a year ago, Dr. Rice suffered a severe attack of pneumonia, which took him out of his myriad activities for several weeks. But as soon as he was up and about he plunged at once into a heavy speaking program. He rarely took a vacation from his pulpit. Perhaps in this he was unwise, but who are we to decide what was best for a man whose "magnificent obsession" was preaching the word? To be absent from his pulpit for a single Sunday seemed to him to be a waste of precious time and a dissipa-

tion of God-given energy. Frequently he was advised to slow down, cut his engagements in half, take it easier. One might as well bid Niagara Falls to cease pouring its surging waters over the mighty precipice. Dr. Rice lived as he wanted to live; he died as he wished to die—in the midst of his fruitful ministry, preaching almost up to the last. I think he would have said with one of our modern poets, and probably did say it, since he was familiar with the best poetry and loved it—

Let me live out my years in heat of blood!

Let me die drunken with the dreamer's wine!

Let not this soul-house built of mud
Go toppling to the dust—a vacant shrine!

Let me go quickly like a candle light
Snuffed out just at the heyday of its glow!

Give me high noon—and let it then be night!

Thus would I go.

II

Dr. Rice's life story reads like one of Horatio Alger's books. Born in a humble Methodist parsonage in Kansas, he entered Baker University in that state, and on graduation his commencement oration was so unusual and arresting that a wealthy citizen who heard it offered to finance this promising young man through a law course. The youth matriculated at the University of Michigan but never completed his legal training. He had an irresistible call to preach, became a circuit rider in Kansas, on a salary of \$300 a year, with three sermons a Sunday to preach. Into this humble rural ministry he poured everything that he had, and the people heard him gladly. From Kansas he was called to Iowa, and from that state he went to Duluth, Minnesota, where his vigorous unconventional speech, sense of humor, and impassioned oratory won him a wide hearing and an ever-expanding reputation. Invitations to important churches poured in upon him. He declined them all to come to Detroit. Thirty years ago Dr. Rice stood up to preach in a pulpit on Woodward Avenue. He took a church with some five hundred com-

municants, and when he fell on sleep last Wednesday, there were 7,000 members on the church rolls. This is much, but it is not all. Under his sturdy leadership there was erected the spacious edifice on Woodward Avenue known as the Metropolitan Church, perfect in its appointments, built at a cost of one and a half million dollars and dedicated free of debt.

From this church on Woodward Avenue, Dr. Rice's ministry radiated throughout the country. He was in constant demand for sermons and lectures. Traveling bag in hand, he was a familiar and much loved figure on our streets, always coming or going. He wrote books, spoke to innumerable conferences and conventions; was preaching, always preaching. One of his notable achievements here in Detroit was the two weeks' series of Lenten addresses, which he gave through twenty-two successive years, and despite the fact that many renowned preachers from afar appeared in this series, Dr. Rice drew the largest hearing. He could put more gripping material into fifteen minutes than some preachers can put into half an hour or more. Every time he spoke he made new friends and left a definite impression of a gallant servant of God, a great human being, a preacher of passion and power.

III

Dr. Rice was unique, vibrant of personality, picturesque, human. He was masculine to the core. Who could forget that broad-brimmed hat, the shaggy locks, the outjutting jaw, the carelessness of attire, which seemed to favor him and in which he was always at home? In evening dress he seemed a little out of character and uncomfortable. He detested formal clothes and regarded an academic gown as a sort of ecclesiastical strait jacket. He did not dictate or type his letters, of which he wrote thousands. He wrote them out in longhand and in green ink. I treasure a cluster of such letters, engaging, for he wrote as he spoke. When I celebrated a birthday some weeks ago, he wrote me a characteristic note, "Boy, you are but a kid," which was heartening for me, since he was but little more than five years my senior.

We shared many pleasant times together. He enjoyed poking fun at the expense of my fastidiousness as to at-

*From the volume "A Man Stood Up to Preach," by Edgar DeWitt Jones. Used by permission of the author and the publisher, The Bethany Press.

tire. Meeting me on the street, he would proceed to rearrange the handkerchief in my coat pocket and pat the carnation in the lapel, explaining that I was getting just a little careless, possibly slipping, and needed somebody to fix me up. On a certain occasion I spoke in his church on a week night. I appeared on the platform in a cutaway coat. When the Doctor, who was wearing a sack suit, introduced me, he announced that there was one man on the platform who was really dressed up; to which, smilingly, I replied that it didn't make any difference whether Dr. Rice was dressed up; he didn't need that adjunct to make good, but I did. In the years I knew this rugged prophet of the Most High, I cannot recall his being other than full of good cheer, overflowing with kindness, ready with repartee, and generous to a fault. An eminent Detroit preacher remarked in my hearing that most preachers in high positions and distinguished by unique gifts are objects of envy by some of their fellow ministers, but that this was not true in Dr. Rice's case. It has been often said that Dr. Rice was a man's man. So he was, but he was also a woman's man, and a little child's man; and he was so because he was always Christ's man.

In Dr. Rice's character, ruggedness vied with another quality which has been described by one who knew him intimately as "sunnysidedness." There was granite in his nature and there was likewise exquisite tenderness. Not only did he see "sermons in stones," he also saw sermons in all sorts and conditions of men, and a humor in situations where most of us saw but the dull and commonplace. His pockets were filled with clippings from newspapers and magazines, anecdotes, episodes, biographical brevities, even statistical reports, which usually make dry reading; and out of such nondescript material this master preacher would weave a fascinating fabric of sermon, lecture, informal talk. Once he showed a friend a newspaper item which was an account of the explosion of an incubator somewhere out in the West. "Now, that's news all right," he observed, "for whoever heard of a hen's exploding?" Then he laughed with abandon and his friend with him. Ruggedly true to his convictions, yet wondrously compassionate and considerate of others, this man lived out his days, rejoicing in his vocation, genial and affable as he mingled with men, finding everything but dullness in the daily round of his memorable ministry.

Dr. Rice's contacts in Detroit were myriad, and everywhere effective. He was a long-time member of the Rotary Club and once a year addressed his fel-



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A Man Stood Up to Preach

(From page 31)

children. Dr. Rice's conspicuous corner was by the old First National Bank Building, and from that busy spot he sold hundreds of papers, receiving good-sized bills and abundant silver, all of which went to a fund that oftener than not topped \$100,000. He was a loyal Mason and spoke frequently at Masonic events. He preached, lectured, and gave talks for churches and church organizations in this community, big and little, donating his time and talents with praiseworthy prodigality. This preacher never thought to spare Merton S. Rice, was always giving of himself and of his money with a wide and generously overflowing hand. Great-heart he was and ever shall be in the memory of troops of friends and chance acquaintances.

IV

This Detroit preacher was a devoted friend and ardent admirer of the renowned Bishop William A. Quayle, whose biographer he was. Those who had the privilege of hearing Dr. Rice lecture on "The Skylark of Methodism" were made aware of the love and admiration that Dr. Rice bore for his mentor, beloved friend, boon companion, and beau ideal of a preacher. It has been said that Dr. Rice patterned his pulpit style after Bishop Quayle's. That is true—we have his own word for it. It was my privilege to hear Dr. Quayle both in sermon and lectures. And he was certainly a preacher of amazing resourcefulness, versatility, and eloquence. Both the Bishop and Dr. Rice were exuberant of language, skillful in the use of illustrations, with strains of poetry and gorgeous imagery running through their sermons and lectures.

Dr. Rice was the more vigorous man physically. Dr. Quayle was slighter in build, had wavy auburn hair, which so soon became uncombed as to appear never to have been combed. His eyes were blue and of an arresting shade. He lacked the masculinity of Dr. Rice. Possibly he excelled him in literary interpretations, was the more poetical, and less bewilderingly entertaining. One of the finest lectures that I ever listened to was by the Bishop, whose topic was "Shakespeare's Tragedy of Greatness," an exposition of *Julius Caesar*. Dr. Quayle was a great human being who loved humanity; so was Dr. Rice. Both would rather have passed up a Thanksgiving dinner than to have missed a book bargain. Dr. Quayle was a nature lover; so was Merton S. Rice. If I may speak of these men in the language of the bookbindery, Bishop Quayle was a volume bound in

morocco, while Dr. Rice was bound in good, reliable buckram plain but destined to last for a long time. These Kansans, William A. Quayle and Merton S. Rice, will go down in the history of American preaching as pulpit geniuses and stars of the first magnitude.

Speaking of these two master preachers and the warm, beautiful friendship that existed between them, I shall never forget the night Dr. Rice gave his lecture on "The Skylark of Methodism" at a midweek meeting in Central Woodward Church. He spoke for an hour and fifteen minutes; anecdotes, poetry, description, humorous sallies, interpretation—what a delightful and memorable evening he gave us! He told stories that sent us into gales of laughter, and when about halfway through the lecture he stopped, pointed an accusing finger at me and exclaimed, "Look at Dr. Jones over there trying hard to be a Democrat and a Christian at the same time." The sally was so unexpected, so downright amusing, that the people laughed and applauded immoderately, and none more heartily than I. What a greatheart this prince of preachers was, and what a boon to have known him and to have had the privilege of calling him friend!

Dr. Rice was the preacher, first, last, and all the time. He had preached something like 8,500 sermons when he was bidden to "come up higher." His preaching ability was both native and acquired. He had preaching blood in his veins, being a preacher's son. His preaching was characterized by extraordinarily vivid illustration and by a marked passion. It is doubtful if in the annals of American preaching Dr. Rice was equaled in his use of human interest stories. There was a tang of the soil in them and they smacked of elemental things. He could take a mere episode of something that had happened in a chance meeting with some humble person and build around it an amazing structure, humorous, pathetic, enlightening, and precisely to the point. Somehow I cannot imagine Dr. Rice as ever being dull. True, he was better at some times than at others, and on occasion he rose to great heights of torrential eloquence. His emphasis was on the affirmative. He had convictions and expressed them vigorously. He was an avowed enemy of the saloon, of gambling, and of every kind of vice. Yet he loved humanity with a love that was as tender and compassionate as that of a devoted mother for her erring children.

As I reflect on the preaching of Dr. Rice and am tempted to venture an appraisal, I recall the time I inter-

viewed him when I had in preparation *American Preachers of Today* and was working on the chapter devoted to him. I asked Dr. Rice this question: "What is the preaching that will win in such times as these?" His answer was forthrightly characteristic. He said—

"I, of course, must not be made to seem to sit in judgment upon any of my brethren, vast numbers of whom could easily tell me how and what to do. I am however personally convinced of the need of intense religious preaching, preaching of convictions we hold religiously. The pulpit never was a place for mere argument. It is the place for the declaration of conclusions. I leave the vast amount of my theology in my study. I do not suppose that I have any vast amount of theology, but I am little concerned to pour controversial things upon my people. I use my beliefs in theology as a means to arrive at the convictions I hold, and those are preachable. I never find salesmen eloquently discoursing upon the machinery in the factories from which their wares come. I do find them displaying and describing the product in the most convincing terms. I do not believe I have ever faced audiences as hungry for genuine religious preaching as the audiences of this day. Many foundations have been taken. The great truths of the Christian faith never were more solid."

V

I am unable to refrain from a reference to the service of love and tribute held yesterday in Dr. Rice's church. I shall long remember it. The spacious edifice was packed, and hundreds were turned away. It was a cross section of the Detroit that knew and loved Dr. Rice and was loved by him that filled the building to overflowing: motor magnates and tradesmen; noted lawyers and judges of the courts; shopmen and physicians; scores of ministers; mothers in Israel; matrons and maids; and the sorrowing congregation to whom he had ministered so royally through three decades. Dr. Allen, so long the devoted friend and loyal associate, gave an intimate and tender tribute, which was as unconventional as the subject of his eulogy. Two of Dr. Rice's sons participated in the service; and who could forget the beauty, the solemnity, and the impressiveness of the occasion? There sat the bereaved family, cheeks wet with tears but not cast down; perplexed but not in despair; possessed of "a sweet, bright constancy" that inspired, even as it touched us to tears. The devoted wife and mother, the sturdy sons, and the dear daughters were proud to have known such a husband and father, whose home life was buoyant, joyous, and beyond praise.

Time has its way with us on Woodward Avenue, and Dr. Rice's passing leaves a lonesome place against our
(Turn to next page)

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Miss Marion Hughes, organist, plays the single manual Model 5 Orgatron while the Rev. James A. Whitman and Mr. O. R. Gossett of the First Baptist Church, Moscow, Idaho, marvel at its tone.

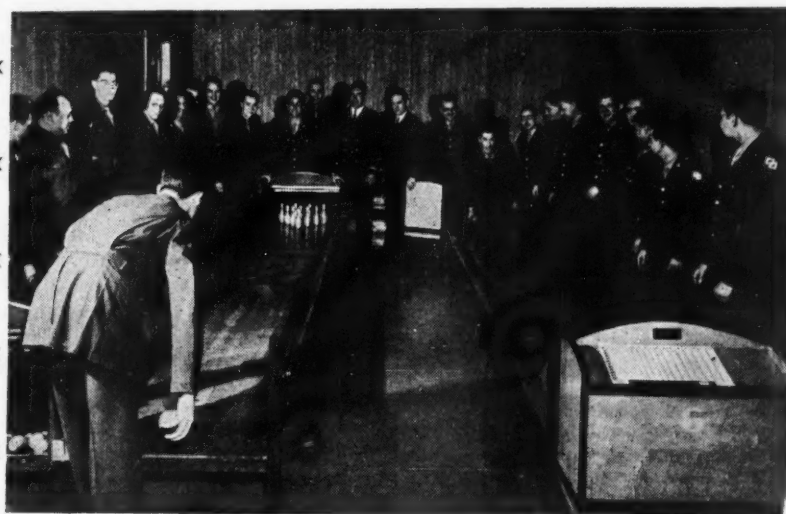


Left: Simple beauty is expressed in the architecture of this First Baptist Church, Moscow, Idaho, where the Orgatron has attracted attendance of young people, even from surrounding towns.

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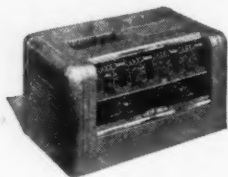
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MINISTERIAL ODDITIES

About American Preachers

A preacher in Georgia had the custom of telling the Lord all the news in his prayers. On one occasion he began a petition for help against the corruption in his town with this statement: "Thou great Jehovah, crime is on the increase. It is becoming more prevalent daily. I can prove it to you by statistics."

* * *

A famous college president, a clergyman, was addressing the students in the chapel at the beginning of the college year. He said: "It is a matter of congratulation to all the friends of the college that this year opens with the

largest freshman class in its history." And then, without any pause, he turned to the lesson for the day, the third Psalm, and read: "Lord, how are they increased that trouble me!"

* * *

One of the greatest preachers this country has produced, Rev. Chauncey Giles, for eighteen years president of the New Church General Convention, was forty years old when he became a minister, although the desire to become one had burned in his heart from childhood. In the meantime he had achieved success as a teacher. But the longing to preach still persisted. When it was gratified he looked back over the way

(Turn to next page)

A Man Stood Up to Preach

(From page 33)

sky. In the twenty-three years I have known this famed Detroit street and the preachers who helped to give it distinction, there have been many changes, some by removal to other pastorates or by retirement, others through promotion to "fairer fields on high." What memories these names recall: Gaius Glenn Atkins, Lynn Harold Hough, Bishop Charles D. Williams, S. S. Marquis, Leo M. Franklin, Frederick B. Fisher, J. M. M. Gray, Alvin E. Magary, Mark F. Sanborn, Warren L. Rogers, T. J. Villers, Chester B. Emerson, J. W. G. Ward, Roy Ewing Vale, Hugh Chamberlain Burr, Joseph A. Vance, William R. Kinder! Of the "old guard" only Dr. John Wellington Hoag, of Woodward Avenue Baptist Church, Charles B. Allen, and I remain. How true it is that God calls his servants home only to raise up their successors; and the work of the churches goes steadily on, as indeed it should.

A man stood up to preach on Woodward Avenue, and it seemed as if the heavens opened and God spoke saying: "This is my beloved servant, in whom I am well pleased." A man stood up to preach, and those who sat in darkness saw a great light. A man stood up to preach, and God ceased to be an abstraction and became a reality and a very present help in time of trouble. A man stood up to preach, and the despairing found a hope to anchor their souls, a faith to cling to, and the power of an endless life. A man stood up to preach, and heaven came down to earth, and the sea of dread and doubt was no more. A man stood up to preach,

and lo, Jesus walked again in Galilee, taking little children in his arms and blessing them, touching the lepers, healing the sick, dying the saddest of deaths upon the cross, bursting the gates of death asunder, and bringing "life and immortality to light through the gospel."

Is Merton S. Rice dead? I answer this question by paraphrasing an impressive passage from Henry Ward Beecher's memorial sermon on Abraham Lincoln, delivered to his own congregation the first Sunday he stood in his pulpit following the president's assassination: "Dead, dead, he yet speaketh. Is Isaiah dead? Is Washington dead? Is Hampden dead? Is Spurgeon dead? Disenthralled of flesh, and risen in the unobstructed sphere where passion never comes, he begins his illimitable work. His life is now grafted on to the Infinite and will be fruitful as no earthly life can be."

A man stood up to preach, and Detroit heard, and the world. That man has been taken from us, and we grope our way through the valley of the shadow, looking into the hills whence cometh our help. Yet withal, the pattern of the life he followed but makes the design for living given us by Christ lovelier than ever and all the more alluring. In loving remembrance, then, we lay hold of two strong Scripture passages that were habitually on the lips of Merton S. Rice: "Trust in the Lord" and "The eternal God is thy refuge, and underneath are the everlasting arms." Thus greatly gentled and fortified we go forward.

Good night, and not goodbye,

Good night, and best good morrow when we wake.

Ministerial Oddities

(From page 34)

that had led to the mount of realization with a grateful heart, seeing in all his trying experiences a preparation for his life's work.

* * *

The charm which Bishop Phillips Brooks exerted over children was indicated by the saying of a little girl of five, who was always delighted when she met the bishop. He had a word and a smile for her always. The day the bishop died, her mother came into the room where the child was playing, and said tearfully, "Bishop Brooks has gone to heaven." "O, mamma," was the reply, "how happy the angels will be."

* * *

One of Dr. Spencer's parishioners in Brooklyn, met him hurrying down the street one day. His lip was set and there was a gleam in his eyes. "How are you today?" he asked. Spencer woke as from a dream, and replied, "I am mad. I found a widow standing by her goods thrown in the street, she could not pay the month's rent, the landlord turned her out, and one of her children is going to die. That man is a member of my church. I told her to take her things back again. I am on my way to see him."

* * *

Dr. Crosby, a distinguished clergyman, caught a thief in his house and took him to the police station. After he had been sentenced, Crosby called on him in jail and said: "I have no malice toward you. You were performing a desperate deed and you deserve your punishment. But now I say to you that I am ready to help you begin a new life." He continued to visit him. When the man came out of prison Crosby used his influence to get him a position. The man proved himself to have reformed.

* * *

When her husband died, the county clerk asked Cora Harris, the author of *The Circuit Rider's Wife*, for an inventory of the estate. Mrs. Harris sent him this unique reply: "It is not with the intention of showing an egregious sentimentality that I say I find it impossible to give you a complete and satisfactory inventory of the estate of Lundy H. Harris. The part that I give is so small that it is insignificant and misleading."

"At the time of his death he had \$2.35 in his purse, \$116.00 in the Union Bank and Trust Company of Nashville, about four hundred books, and the coffin in which he was buried which cost about \$85.00."

"The major part of his estate was invested in heavenly securities, the values

(Turn to next page)

TOWARD BETTER SPEECH

A Free Forum for the Discussion of Slips of Speech or Manner

Connecticut: "Heard more frequently perhaps in choirs and congregations than among the reverend clergy: *evil* and *Trinuty* instead of *evil* and *Trinity*. Also, the verb, *to perfect*, properly has the accent on the first syllable—even in participial form (Ephesians 4:12): *PUR-fekt-ing*." Comment: This is usually true, though some dictionaries call for the accent on the second syllable.

Arizona: "Webster's dictionary does not throw much light on the pronunciation of the word, *draught*, when used, 1—of a drink; 2—with fish." Comment: There is only one proper way: *DRAFT*, with the intermediate, not short, "a."

Virginia: "A campaign is needed against the expression 'benevolent treasurer' of fund or report, where 'benevolence' should be used. The treasurer may or may not be benevolent. If this is good, let us also speak of the 'current expensive treasurer' or fund." Comment: Or the "musical budget."

From a professor's list of errors in student preaching in using the one hundred most common words:

STUDENT is *STEW-dent*, not *STOO-dent*.

LITTLE is *LIT-l*, not *LIT-ull* or *LUT-l*.

THROUGH is *THREW*, not *thew*.

HELP is *HELP*, not *hep*; sound the "l."

From "Manners for Ministers, by the Deacon in the Fourth Pew"—a paper written in the religious journalism class of The Chicago Theological Seminary, taught by Dr. Fred Eastman: "... Take Sunday morning, for example. Enter your pulpit at the correct time. Do not sneak in: the worshippers will think you are unprepared. Do not dash in: they will think you overslept. Do not saunter in: they will think you are indifferent. Don't gaze about taking inventory of your flock. Don't greet incoming members with a smile. In case you neglected your toilet before coming into the pulpit, don't improvise now. Don't twiddle. Don't twitch. Don't fidget. Keep your hands away from your face, no matter how much you feel like hiding. If you must use your handkerchief, do it inconspicuously. Don't whisper even to visiting ministers. . . ."

Contributions for possible use in this column should be sent to *Church Management* or to Aubrey N. Brown, 2298 Hawthorne Avenue, Richmond 22, Virginia.



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Do you not feel that the sacrifice of those of your congregation who have gone to war is worthy of permanent commemoration? And do you not agree that no form of commemoration is more fitting or beautiful than the melodic glory of a genuine Deagan Harmonically Tuned Carillon? Each mellow, musical note is a reminder of those to whom the Carillon is dedicated and a symbol of the donor's generosity.

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Cards Build Church School Attendance

by Theodore K. McDonald*

IN spite of the importance of the church school, people within our churches need to be reminded occasionally of that importance and of their responsibility for the growth and life of the school. In order to provide such stimulus, Mr. Herbert Bissell, superintendent of the Collingwood Avenue Presbyterian Church of Toledo, Ohio, and advertising manager of the Electric Auto-Lite Company, designed four giant cards to be mailed to the congregation and prospective members of the church at regular intervals. As a consequence of these cards and the interest stimulated, in spite of bad weather, gasoline rationing and an epidemic of measles and flu, our attendance so far this year has been better than a year ago.

*Minister of Education, Collingwood Avenue Presbyterian Church, Toledo, Ohio.

The cards were 4½x7 inches in size, printed in large, easily read letters in white against solid color backgrounds of red, blue, brown and violet. The sentences were simple and pointed. The colors and size attracted interest. The messages caused thought, comment and action!

The cards were sent in the following order and contained these sentences:

1. Red card: We all admit the importance of church school in the life of boys and girls, but not all of us do anything about it. Why not bring someone next Sunday and stay yourself?

2. Brown card: You can hardly expect men and women to lead active Christian lives if they never learned about Christ as boys and girls. Is any young person you know missing his chance now?

3. Blue card: America's future depends on the moral strength and faith of our nation's boys and girls. Are you doing all you can to encourage regular attendance at Collingwood?

4. Violet card: It's common sense that boys and girls who follow the teachings of Christ have a head start on a successful adult life. Are you doing your part to give children you know this advantage?

At the bottom of each card there are the words: Collingwood Presbyterian Church School. Every Sunday, 9:30 a.m. Classes for all ages.

In view of the fact that most churches are reporting decreased church school attendance leads us to feel that this publicity is most effective.

Ministerial Oddities

(From page 35)

of which have been variously declared in this world and highly taxed by the various churches, but never realized. He invested every year not less, usually more, than \$1,200 in charity so secretly, so inoffensively and so honestly that he was never suspected of being a philanthropist, and never praised for his generosity."

Ministerial Pensions Taxable

BECAUSE of several inquiries regarding the tax status of retired ministers who receive a pension from their denominations we addressed an inquiry to the Department of Internal Revenue. Here is the reply. In effect it says that up to the time that the pensioner has not received back the amount of money which he, personally, has paid into the pension fund, the income is taxable only on the earnings of the money which he has paid in. The estimated rate of earning is three per cent. When the time comes that he has received all that he, personally, has paid in, the entire amount received should be reported as taxable income. The reply follows:

"Reference is made to your letter of January 28, 1944, requesting information as to the taxability of annuity payments received by a retired minister.

"You state that the funds from which the annuity is paid are obtained from several sources. First, each minister is assessed a portion of his salary. Second, gifts are sought throughout the denomination. Third, the profits of the denominational publishing houses are usually turned over to the fund. There is no other consideration, you advise.

"You request a ruling as to whether or not the annuity received by a retired minister from his denomination is considered taxable income.

"Section 22(b)(2)(A) of the Internal Revenue Code provides in part as follows:

"Amounts received as an annuity under an annuity or endowment contract shall be included in gross income; except that there shall be excluded from gross income the excess of the amount received in the taxable year over an amount equal to three per cent of the aggregate premiums or consideration paid for such annuity (whether or not paid during such year), until the aggregate amount excluded from gross income under this chapter or prior income tax laws in respect of such annuity equals the aggregate premiums or consideration paid for such annuity."

"Under the provisions of the law, the amount of the annuity received by an individual shall be included in gross income each year to the extent of three per cent of the 'consideration paid' therefore, the balance being excluded in determining gross income for that year. After the aggregate of the amounts thus excluded from gross income equals the total amount paid for the annuity, the entire amount of the annuity received thereafter must be included in gross income.

"The 'consideration paid' for the an-

nuity, as referred to above, in the case of a minister receiving such annuity payments under an arrangement such as that set forth in your letter, is the amount contributed to the funds by such minister in the form of deductions from his salary.

"Norman D. Cann,
"Deputy Commissioner."

OUR COVER PICTURE

The picture on the cover shows the new baptismal font in St. Joseph's Roman Catholic Church, Alliance, Ohio. It was designed and executed by Ram-busch Decorating Company and has several unique features. In the older church the font and sacarium were separated. The sacarium is a bowl or dignified sink with a drain to the earth. Water used for baptisms should not be permitted to be drained into the sewer.

This new design brings together the sacarium and font. A cover fits over both and easily is raised. The cabinet at the side serves as a container for such things as cotton, linen, paper writing material and incidental materials. There is a large drawer for the stole and surplice. The top of the cabinet may be utilized as a desk in writing the necessary records.

In St. Joseph's Church the baptistry is closed by an iron grill door so it is a complete unit in itself.

SUFFERING AND SYMPATHY

When sorrow comes we discover what it means to sympathize. I had a friend who was riding with his wife from Jerusalem to Damascus. It was a cloudless day and they were in the best of spirits. Suddenly the wife felt dizzy, and before her husband realized what had happened, she had slipped from her saddle to the ground. She struck her forehead upon the only bit of rough stone in the entire highway and the shock proved fatal. Though she was taken with all speed to the hospital at Damascus, she never recovered consciousness and died within a week.

Meeting her husband some years afterward, I asked what change this experience had made in his life. "Before my wife died," he said, "I always felt uncomfortable when I was with people in trouble. Now to be with them has become the most natural thing in the world." William Adams Brown in *A Creed for Free Men*; Charles Scribner's Sons.



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Ministers' Vacation Exchange



FOR years we have permitted space for this department in the spring issues of *Church Management*. It will appear this year in the issues of March, April, May and June. It makes it possible for a minister to plan an "Exchange Vacation," securing a change of environment while a brother minister fills his pulpit and lives in his house.

The first two insertions for the year are at hand. We will give space in the April issue to all which are received up to and including March 10. No charge is made for insertion. It is necessary, however, that an address be given so no

burden of forwarding mail rests with this office.

Summer cabin. Anyone desiring to spend a vacation in a nice cabin in the heart of the Beautiful Black Hills of South Dakota, in exchange for filling the pulpit at the morning service in July or August, is invited to correspond with Rew Walz, pastor of the First Presbyterian Church, Box 384, Rapid City, South Dakota.

Will supply in vacation country, preferably northern Michigan, Wisconsin or Minnesota, work for the month of August. Use of parsonage solicited; no honorarium necessary. Any denomination willing to accept a Congregational minister in full standing. **Elmer S. Freeman, First Congregational Church, Menasha, Wisconsin.**

Departmentalized Church

THIS is how the departments are lined up in the Collingwood Avenue Presbyterian Church, Toledo, Ohio, of which R. Lincoln Long is the minister. Here under eight departments is outlined the entire program of the church. In order to present the work of the church each department is made the subject of discussion at a Sunday afternoon meeting. One-eighth of the congregation has been invited to each of the meetings. To facilitate attendance the invited persons are excused from the morning service that day and asked to bring their offering envelopes to the afternoon service.

A. Department of Worship

1. Year's Program.
2. Order of Worship.
3. Music.
4. Attendance.
5. Preaching.

B. Department of Property and Finance

1. Custodian.
2. Repairs.
3. Improvements.
4. Stewardship—Budget.
5. Auditing of Funds.

C. Department of Christian Education

1. Curriculum.
2. Faculty.
3. Discussion of Public Questions.
4. Library.
5. Parent and Teacher Meetings.

D. Department of Fellowship and

Recreation

1. Character Forming.
2. Acquaintance to Christian Fellowship.
3. Projects — Picnics — Father and Son Banquets — Family Nights — Community Nights.
4. Equipment.
5. Training — Leadership.

E. Department of Social Education and Action

1. Government Influence.
2. Classes.
3. Forums.
4. Literature.
5. Speakers—qualified.

F. Department of World Brotherhood

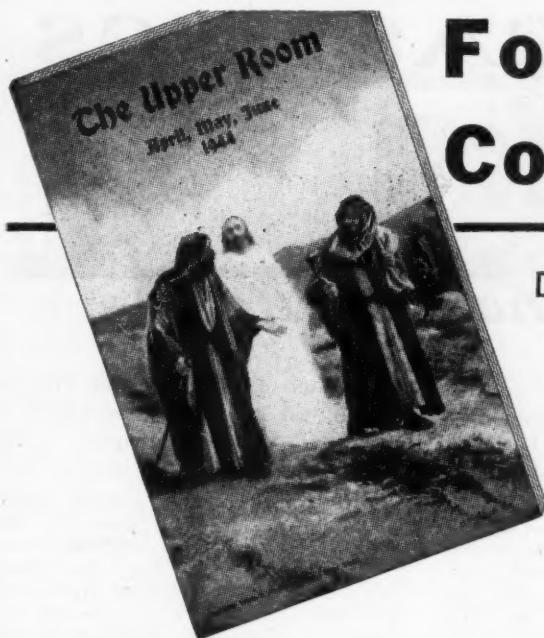
1. Missions.
2. Raising Funds.
3. Ecumenical Relations.
4. Community Cooperation.
5. Literature.

G. Department of Personal Ministry

1. Visiting the Sick and Needy.
2. Personal Counseling.
3. Group Meetings for Prayer.
4. Parish Visiting.
5. Executive—and Correspondence.

H. Department of Membership or Evangelism

1. Winning and Recruiting.
2. Training in Membership.
3. Records—Christian Life.
4. Spiritual Life.
5. Special Services Needed.



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UR2	Boundless Love	Costen J. Harrell
UR3	A Surrendered Life	Wesley H. Bransford
UR4	Calvary	John M. Versteeg
UR5	Jesus or Chaos	R. P. Shuler
UR6	A Solvent for Every Problem	Joseph R. Sizoo
UR7	Where Is God?	G. Ray Jordan
UR8	A Song of Confidence	Arthur J. Moore
UR9	Personal Experience of God	Ralph Spaulding Cushman
UR10	Into the Unknown	Grace Noll Crowell
UR11	A Question of Choices	Herbert Welch
UR12	Where Is Heaven?	R. S. Satterfield
UR13	Have You Lost Christ?	Cassius English Street
UR14	The King's Highway	Edwin Lewis
UR15	He Chose to Save Others	L. L. Evans
UR16	The Indispensable Christ	J. G. Akin
UR17	A Personal Saviour	Wilson O. Weldon
UR18	A Flaming Torch	E. Stanley Jones
UR19	The Fact of Sin	I. M. Hargett
UR20	Effective Prayer	Roger W. Babson
UR21	Are You All-Out for Christ?	Grover Carlton Emmons
UR22	Will We Win for Him?	Dewey R. Eder
UR23	Spiritual Reality	Paul B. Kern
UR24	Power of God Unto Salvation	Marvin E. Gilbert
UR25	God Is Love	Ernest Fremont Tittle
UR26	Open the Door to God	Albert P. Shirkey
UR27	Whosoever Believeth	John Calvin Broomfield
UR28	Value of Church Membership	Glenn Randall Phillips
UR29	Pathway to Spiritual Certainty	Oscar Thomas Olson
UR30	What Shall It Profit a Man?	Samuel Blair
UR31	The Cross Inevitable	Elmer LeRoy Hobbs
UR32	Anchorage for the Soul	Charles H. Law
UR33	Priority of Religion	Paul Morrison
UR34	Spiritual Bankruptcy	Bruce R. Baxter
UR35	Conventional Christians	Charles E. Schofield
UR36	Adequate Rootage	J. Ralph Magee
UR37	Christ's Challenge	C. A. McPheeters
UR38	Why Not Try God?	Lloyd Ellis Foster
UR39	The Land of Beginning Again	John M. Schneider
UR40	Adventurous Faith	Ivan Lee Holt



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BOOK BROADCASTINGS



What the Writers have to Offer

Religious Thought

The Legacy of the Liberal Spirit by Fred G. Bratton. Charles Scribner's Sons. 319 pages. \$2.75.

Fred G. Bratton teaches history and religion at Springfield College and his hobby is the history of civilization and reading biography. In his book we have a fascinating history of the liberal spirit in religion and philosophy during the Christian era. Beginning with Origen, the spirit is traced down through Erasmus, Voltaire, Paine, Theodore Parker, Darwin and Dewey and many lesser men and movements provide the connecting links in the stream of liberal influence flowing down the centuries.

One need not agree with the author that the liberal spirit leads to naturalistic humanism and some form of planned economy, to be able to say that this is an unusually good work, intelligent, scholarly, provocative of occasional dissent, yet full of good sense. The legacy of this liberal spirit in its organized forms of political democracy, civil liberties, and religious freedom is the way of life that is at stake in the present world struggle. If the church, in the main, had followed Origen instead of Augustine, its history would have been more prophetic and less legalistic, and more liberal and less authoritarian.

H. W. H.

One God—One World by Clarence Tucker Craig. Association Press-Fleming H. Revell Company. 72 pages. 75 cents.

The world crisis proves that our world is now too small to exist in small isolated sections. Truly it must be in fact "one world" if it is to survive. The Christian, belonging as he does to a world organization, should already realize this. But because there is at least some lack of vision, this book, sub-titled, "The Bible and our Expanding Faith," is written as a study of the "historical ground for the world implications of the gospel as we find it in the Bible."

Only after a long struggle did Judaism embrace an ethical monotheism with its three important implications, namely that God is the creator of the universe; that all idolatry is absurd; and that God may be worshipped anywhere. The prophetic utterances grew to have a wider outlook than had the pronouncements of earlier Judaism.

In Jesus who must be understood against the background of his Jewish

heritage, God's world purpose has its clearest expression. He assumed that his hearers knew what the Kingdom of God was, but was original enough in his description of some of its requirements, to crystallize the opposition which brought about his death. Man does not labor in a neutral universe. God is our surety and the Kingdom, in the last analysis, will be a gift of God's love.

In the Sermon on the Mount, Jesus' personal contacts, the witness of the early church, culminating in its greatest voice—that of Paul—the universality of the gospel is carefully traced.

Dr. Craig is Professor of New Testament Language and Literature in the Oberlin Graduate School of Theology and in this splendid book shows the skills of both the historian and the theologian.

E. S. S.

Preachers and Preaching

But Christ Did Rise by Paul Strodach. Muhlenberg Press. 199 pages. \$2.

A book for pre-lenten and lenten preaching—bringing in symposium eighteen Lutheran ministers from as far east as New York City and as far west as Texas. The sermons are thoroughly evangelical and traditional. I doubt if any denomination without very careful choosing could produce as many sermons from as many different preachers that sound so very much in tune as these Lutheran ministers have done. The book is a worthwhile effort since ministers are everywhere seeking new ways, themes and texts to use in giving lenten meditations and sermons. Here are sermons beginning with Septuagesima and running on through Ash Wednesday and Good Friday and Holy Week to Easter. There are seven meditations on the words from the cross by the one author, by Theodore Finck of Philadelphia.

The strongest sermons as this reviewer saw them were "Trafficking With the Enemy" by Charles Leslie Venable, "Recklessness of Christian Discipleship" by Paul Hartzell Kraus, "Pride on Parade" by Charles Foelsch, "Life's Eternal Plus" by Oscar Blackwelder, "The Day of a Tomb" by Stuart Herman, and, of course, Paul Scherer does his usual magnificent job in giving the sermon from which the book inherits its caption, "But Christ Did Rise."

The book will be sought by those wishing to obtain something new in evangelical pre-Easter preaching.

I. C. E.

The Man of Alaska—Peter Trimble Rowe by the Rt. Rev. Thomas Jenkins. Morehouse - Gorham Company. 340 pages. \$3.00.

It is fitting that such a book should appear to preserve for posterity the thrilling story of the life of Peter Trimble Rowe, for forty-six years Bishop of Alaska for the Protestant Episcopal Church. It was against the wisdom of the older Bishops in the General Convention of 1895 to elect a bishop for the territory of Alaska which was popularly referred to as the "Ice Chest," and still considered by many to be, "Seward's Folly." However, upon the insistence of the Woman's Auxiliary, supported by the influential lay delegate, Mr. J. Pierpont Morgan, the convention did elect a bishop, the subject of this biography.

Bishop Rowe arrived upon his diocese previous to the great gold rush. From then until his death on June 1, 1942 he poured out the strength of body, mind and soul in the service of his church and his people. The account of his journeys by boat and dog sled, and finally by airplane, reminds one of the hardships of the missionary journeys of St. Paul.

For the general reader, who may not have an immediate interest in the Episcopal Church, this book contains a wealth of material about the inside of religious and social life in Alaska. Bishop Rowe was not only a bishop of the church, he was a great humanitarian who had also much of the statesman in his make-up. One is impressed with a feeling that our northern territory might be a better place today if it had always been ruled by men who had the vision and love of this great bishop.

The author of this volume is the retired Bishop of Nevada. In his earlier years he worked under Bishop Rowe as one of his missionaries. Our author is not a writer of polished biography, but writing as a labor of love out of a life-long acquaintance with the subject of the book and the field of his labor, he has produced a work of interest and power. A number of pictures of Bishop Rowe, his family, his churches and some of his native helpers add to the interest.

C. W. B.

Jesus Christ

A Portrait of Jesus, a Twentieth Century Interpretation of Christ, by Sher-

(Turn to page 42)

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Book Reviews

(From page 40)

wood Eddy. Harper & Brothers. 231 pages. \$2.00.

"To make a portrait of Christ, each man for himself, is the duty of every Christian. It cannot really be done second-hand, by others, if the figure is to have any vital force or compelling influence." Thus wrote Professor F. C. Burkitt of Cambridge, and with these words Mr. Eddy begins the introduction to his portrait of Christ. All types of men have written biographies and interpretations of Jesus; scholars, poets, preachers, business men and others. Sherwood Eddy is worthy to be added to this list for his book comes out of a lifetime of following the Christ and many years of study devoted to the life of the Galilean. After a long career as missionary leader, lecturer, writer and social thinker Mr. Eddy again puts the world in debt to him for this magnificent book.

Beginning with the baptism of Jesus he tells the significant details of his life, death and resurrection. Some things are left out for this is not a photograph but a portrait, and it is not the aim of the painter to show every detail but to give a powerful impression. Mr. Eddy accepts without hesitation most of the results of scholarly criticism of the gospel records. But upon certain points his faith is firm. He insists upon the significance of the resurrection as being of the utmost importance in the gospel picture and affirms that Jesus of Nazareth in a unique way was the Son of God.

It is impossible to point out all of the good things in this volume. His exposition of the five-fold coming of the Kingdom of God is enlightening. His studies in, "The Gospel of Paul," and "The Interpretation of John," are fruitful chapters. Some will be disappointed with some of his positions. The pacifist may feel that he has wandered too far from that interpretation of Jesus, while others may question his testimony from scientific psychic experience of the survival of individual personality. However, we must state, that while personally accepting such evidence he does not emphasize it.

Appendix I considers the four gos-

pels as historic documents while the second appendix is devoted to the historical backgrounds of the life of Jesus. These summaries, with the chronological table which follows, contribute to the value of the volume. This is the kind of a book that is difficult to lay aside once it is begun. For the pastor as well as the thoughtful layman it has inspirational and informational worth. By all means buy, beg or borrow this book!

C. W. B.

Personal Growth

Bringing Up Ourselves by Helen Gibson Hogue. Charles Scribner's Sons. 162 pages. \$1.50.

Here is a practical approach to the psychological problems of modern life. The author has had a wide and successful career working among those who have not grown up mentally and socially. This book, written for the layman, has for its main purpose the exposition of the ways in which we can grow up and mature with healthy personalities.

In the twelve chapters Mrs. Hogue shows how personalities are defeated in the battles of life, the manner in which we can develop, the varied differences which exist among human beings in the way in which we grow and finally practical methods of preparing ourselves for group responsibility, work, marriage and creative social tasks and religious experiences. This book is one which does not dodge the question of religion when it is dealing with the fundamental principles which have to do with healthy development and growth of personality. There is not a chapter in the book which does not in some way describe some of our own lives at some time. It is this very human and real approach to the subject which makes the reviewer feel that young and old will find something of value in it.

The book contains four pages of suggested reading and an index. This volume, like the author's previous book, *Untying Apron Strings*, may be used by ministers who desire something really practical about home problems.

W. L. L.

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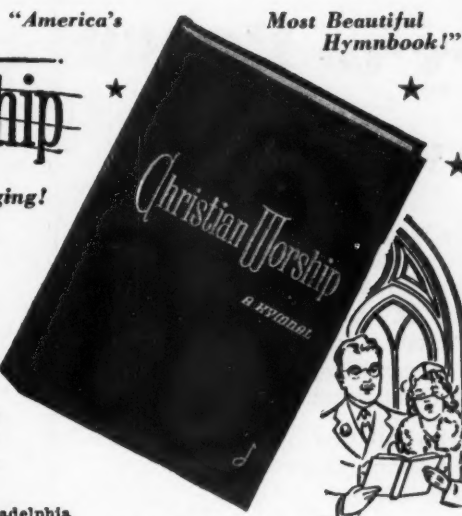
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M. R. K.

A Religion That Smiles by J. Burford Parry. Fleming H. Revell Company. 116 pages. \$1.50.

A series of lectures given at the 1943 Convocation at Bangor Theological Seminary, Bangor, Maine. Mr. Parry is now pastor of Wellesley Congregational Church, Wellesley, Mass. Very helpful, highly illustrative.

M. R. K.

Victory Over Fear by John Dollard. Reynal & Hitchcock, Inc. 213 pages. \$2.00.

The writer is a member of the Institute of Human Relations at Yale University. The book is now in its second printing. It sets forth in scientific and understandable manner the basic fears of present day humanity of which few are aware, and presents methods of conquering these fears in order that life may be richer and happier. It will be helpful to ministers in consultations, as well as the readers.

M. R. K.

Prayers of The Spirit by John Wallace Suter. Harper and Brothers. 50 pages. Price \$1.00.

This little book contains one hundred prayers for private or public use. These are arranged topically under the following headings: The Day, The Church, Christian Brotherhood, The Life of the Spirit, The Beatitudes, Inward Calm, Seasons and Days, Sickness and Death, National Life and Wartime Prayers. While these prayers were written over a period of some years all seem timely and are of high merit. Many lend themselves to pulpit use and ministers would do well

to study the phrasing of these petitions. A wartime supplication for responsive use is especially helpful. Those who find the art of public prayer exacting these days will find this little book most rewarding. The author is Rector of the Epiphany Church, New York City, and is also Custodian of the Protestant Episcopal Book of Common Prayer.

J. C. P.

Strength for Today. Thomas Y. Crowell Company. 366 pages. Price \$1.00.

Within this little book are readings for every day of the year, each consisting of from one to three selections from biblical and non-biblical sources. There are quotations from the writings of authors such as Thoreau, Shakespeare, Emerson, Thomas A' Kempis, Epictetus, Tennyson, Bryant, Lincoln, Milton and many others. All in all, this is a helpful little book of inspirational readings. The name of the editor or compiler is not disclosed, but he tells us that many of these selections were gleaned from "treasured scrapbooks, childhood notebooks, and memory."

J. C. P.

Church School

Worship in the Sunday School for Workers in Small Schools by A. W. Martin. (Revised by O. W. Moerner.) Abingdon Cokesbury Press. 124 pages. Price 35 cents. Paper.

Your reviewer spent the earliest years of his ministry serving small home mission churches. He wishes he might then have owned this very useful little book, for it deals helpfully and realistically with problems of worship in the smaller church schools.

The purpose of the book, in the words of the author, "is to help workers—pastors, officers, teachers and pupils—in small Sunday schools to share more effectively in Christian worship." After chapters on the meaning and place of worship in the Sunday school, there is a helpful treatment of the materials for worship—prayer, music, and Scripture. There are wise suggestions for planning, organizing

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By EMILE CAMMAERTS. "The Belgian poet and playwright tells poignantly of his re-discovery of faith when his R. A. F. son was killed." \$1.00

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By SHERWOOD EDDY. "A life of Jesus, competent in scholarship, ardent in appeal." \$2.00

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By NELS F. S. FERRÉ. "The fundamentals of the faith courageously applied to modern man and his world." \$1.00

The Survival of Western Culture

By RALPH TYLER FLEWELLING. "An antidote to our modern despair of history; a bugle-call in its Christian demand." \$3.00

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By EDWIN McNEILL POTEAT. "A plea that the four freedoms can be realized only when interpreted and made mighty in the realm of the spirit." \$1.50

Rebuilding Our World

By WILLARD L. SPERRY. "A stimulating sermon as you could wish—and not 'sermonic'." \$1.75

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and leading in worship. The titles of the last two chapters are Group Worship in the Small Sunday School and Worship and Everyday Living. There is an Appendix containing sample worship services for study.

This really is a "must" book for pastors and superintendents of small church schools.

J. C. P.

Successful Sunday School Attendance Plans by Imogene McCaig. David C. Cook Publishing Company. 140 pages. Paper covers. 50c.

Coming from the presses of a great publishing house which is serving Sunday Schools for the third generation this compact volume is worthy of every attention. Through fourteen chapters the author presents practical, tried and true, methods which have helped to increase Sunday school attendance.

The chapters have the color of usefulness as is attested by the following headings: Let's Start with a Survey; How to Organize Your Come to Sunday School Campaign; How to Bring Them In; Special Efforts that Prove Successful; Tools to Bring Them In.

Interspersed in the plans are pages of descriptions of commercial items which will help in accomplishing the aim of the books. While these pages do give the volume a commercial aspect they add to the usefulness of the volume.

The price of 50c is placed on the book but if your church is one which uses the periodical publications of David C. Cook Company, a copy will be sent free upon request with an order of \$1.00 or more.

W. H. L.

The Christian Education of Older Youth by Alleen Moon. Abingdon-Cokesbury Press. 160 pages. Paper 60 cents.

This is a splendid handbook for workers with older young people with helpful suggestions, first of all, for the adult leaders themselves. The purpose of the book is "that youth may grow to mature Christian character." Two chapters are devoted to ways of working with young people, with guides to determine ideals towards which they may strive. One of these guides is that used by Dr. E. Stanley Jones (p. 57). One of the most significant chapters deals with interpreting the Bible to young people. This chapter suggests reasons why young people have difficulty with the Bible such as: (1) strange language and thought forms; (2) apparent contradictions especially involving natural law; (3) conflicting viewpoints as expressed by ministers and teachers. The author places great emphasis upon the nature of "inspiration" which must not be confusing to youth. Other portions of the book deal with worship experiences, recreation, Christian service, missions, and churchmanship. This is a very worthwhile volume and ought to be carefully studied by all who are leaders of youth. Its suggestions will certainly make for a clearer understanding of youth and a richer program for youth.

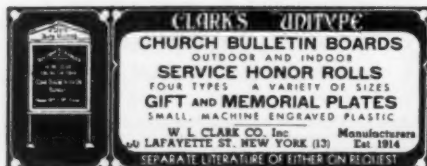
L. N. L.

Youth Guidance

Religious Counseling of College Students by Thornton W. Merriam; assisted by P. J. Braisted, H. Bragdon, D. H. Gardner, R. A. Kent, Esther Lloyd-Jones and C. P. Shedd. American Council On Education Studies, series VI—Student Personnel Work—Number 4, volume VII, April 1943. Published by the American Council On Education, 744 Jackson Place, Washington, D. C. No price given. 82 pages.

The American Council on Education sponsored in 1937 a conference on student personnel work. A report of this conference was published under the title, "The Student Personnel Point of View." This pamphlet is another in a series which is being published by the Committee on Student Personnel Work. The first three pamphlets in this series considered educational counseling, occupational orientation, and social problems of students. This one analyzes the problems of religion as we find them in college and university campuses.

The report consists of four chapters. The process of religious counseling is first studied. Three principles of religious counseling are suggested. Special procedures, the development of self-understanding, and formulating further courses of action are very well summarized. The second chapter shows what issues are raised in the minds of college students concerning religion. The report properly emphasizes the fact that the counselor must talk and think on the level of the student seeking his help. The third chapter outlines the responsibility of higher education for religious guidance. Here, the rise of sectarianism is traced very clearly. Several constructive proposals are given for the creating of understanding and unity among all faiths. The last chapter



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concludes with what the prospects for counseling may be in college groups on religious problems.

The pamphlet includes a counselor's bookshelf of three pages as well as the list of publications of the American Council on Education. This is a very thoughtful presentation of the vital problem of Christian faith on the American campus.

W. L. L.

Children Need Adults by Ruth Davis Perry. Harper & Brothers. 136 pages. Price \$1.50.

Here is a wise and helpful book about the care and training of pre-school children. While experts in child psychology may find little that is novel, there are many suggestions in this volume that should prove of great value to parents and teachers.

After a foreword on how children differ from adults, there are chapters which deal successively with the beginnings of discipline, routine, science, art and religion. The approach to problems of discipline and punishment seems especially well-balanced and discerning. Punishment is defined as "a method of helping the one who is punished to use more control and a better method when he next meets a similar situation." The importance of wholesome routines as a framework for successful living is stressed in the second chapter. Practical suggestions about play, building a vocabulary, gardening, music, dramatizations, books and stories are found in the chapters dealing with the beginnings of science and of religion. A realistic analysis of the first beginnings of religious consciousness on the part of the child is found in the last chapter, as well as suggestions about meeting religious questions. Such questions should always be answered in terms of the child's present needs. One wishes that the author had given more than four

pages to a discussion of the church nursery school, for she is Director of the Nursery School and Kindergarten of the Riverside Church, New York City. This is a book which pastors will want to lend to parents in their congregations.

J. C. P.

A Growing Person by Frances Cole McLester. Abingdon-Cokesbury Press. 160 pages. Paper 60 cents.

Most handbooks select one particular age-group and place the entire emphasis of the book on that age and its characteristics and what may be expected in that period. This book differs in its approach in that it traces these changing characteristics from childhood to maturity. It is a general handbook on psychology touching each age-group. Each chapter is followed by a list of observations and questions for discussion, and there is also appended quite a lengthy list of books so that those who are interested in a particular group may find additional materials for their study and guidance. This is a very fine approach for those who seek a general book introducing the characteristics of all age groups.

L. N. L.

For Children

Every-day Stories by J. Vernon Jacobs. Standard Publishing Company. 192 pages. \$1.50.

Story telling for children is a fine art at which few ministers are adept and for which few church school teachers have adequate resources. Hence volumes such as this are both needed and welcomed. J. Vernon Jacobs has already established his reputation as a teller of tales with his volume, "Junior Stories for Today." Here he gives another, and equally

(Turn to page 47)



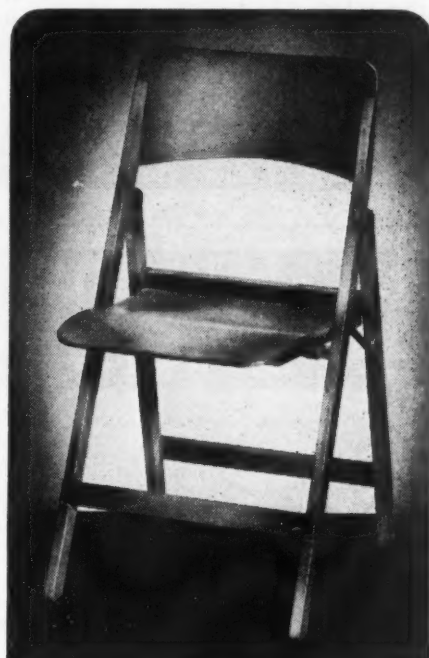
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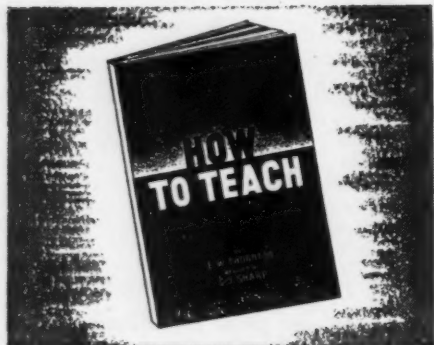
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Name the Rooms in Your Church

by Elbert M. Conover*

THE growing interest, among many Protestants, in better churchmanship is being reflected in a desire for more suitable names for churches. It has been suggested that the rooms within the House of God may be given meaningful names. This note is offered to Church Management readers in response to inquiries for such suggestions. Certainly our desire for "decency and order" should include a better nomenclature for the rooms where religious experiences in learning and fellowship occur.

First of all let us avoid "memorial" rooms. It has been an old custom to solicit funds by appealing to someone's vanity in promising to attach, for all time to come, the name of a family or an individual to a church or to some room in the church. By all means, let us perpetuate the names of persons noted for religious devotion, whether the financial consideration in the case is \$5000 or only \$5, but using a memorial plaque placed in a memorial room or in the church narthex, rather than to paint names on church windows or attaching to the church names that may in a few generations be meaningless.

Let the name chosen for the building or any room in it be one that will always be significant for its religious value. We recall the Upper Room always with religious feeling. The "name of the donor" of this room where the Saviour sang a hymn is not perpetuated—at least, not by naming the prepared room—Memorial Hall.

Names given to rooms in the church building should either signify the use of the room or a name that will gather religious values during the years. Now that lectures seem to be unpopular as an indoor activity, perhaps a lecture room better be called a Fellowship Room. It is interesting to note how the term "vestry" has been extended in New England. Properly, the vestry is a room where the ministers vestments and other equipment used in worship services are kept. Now one finds the large social hall or perhaps an entire basement called the vestry.

The usage of some terms should carefully be guarded in the interest of order. The chapel, for example, is a small church subordinate to or controlled by a church or a room within

the church building used mainly for worship and other services with high religious significance. In some parts of the country the words "Sunday School Temple" have been used to designate a building used for educational and fellowship activities of a church, whereas a temple seems to carry mainly the idea of a place of worship.

Now for some suggested names. The writer would be very glad to receive many additional suggestions regarding the whole subject of naming churches, church buildings or rooms within the edifice.

For the chapel within the church building or a chapel subordinate to a church: Grace Chapel, Chapel of the Transfiguration, Trinity, Providence, Concord, Peace. One little chapel has been called the Chapel of Gleam, and is used principally for young people's devotional meetings. In connection with the chapel we might perpetuate the names of St. John, St. Francis or others whose lives were exceptionally significant for their character, martyrdom or such accomplishments that clearly were expressions to an unusual degree of divine life and power. Names of very unusual significance in denominational history may be suggested. Presbyterians might use a Westminster Chapel or a St. Giles Chapel. Methodists could use Epworth or Christ Church Chapel.

The nursery classroom might be called the Shepherd's Fold or the Bethlehem Room. Kindergartners might gather in the Garden Room or the Nazareth Room. Other names that might prove useful are Fairhaven, Pilgrim, Redeemer, Queen Esther, Ruth, Dorcas, St. Mary, The Sower, Sharon, Galilee, Salem.

The David and Jonathan Hall might be appropriate for the Boys' Club room or Brotherhood Room. The choir might assemble in the St. Cecilia Room, and, by all means, let us have a Carpenter's Shop rather than a hobby room.

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Book Reviews

(From page 45)

good, collection of thirty-six well-told stories based on modern life situations. They represent a good variety of themes. Some are seasonal as for Christmas and Thanksgiving, others stress such qualities of character as honesty, kindness, faith and self-control, while yet others treat sports, stamps, guns, jokes and subjects dear to the hearts of boys and girls. A Scripture reference at the end of each story gives it a definite Biblical point of reference. Sunday School teachers and children's group leaders will especially appreciate the classified index which adds greatly to the usefulness of the book. F. L. R.

Picture Stories From the Bible. The Old Testament Complete. J. R. Publishing Company. 232 pages. Fifty cents.

Mr. M. C. Gaines did something when he started the quarterly magazine, *Picture Stories From the Bible*. He tried to use the appeal of the "comics" in reaching masses of children with the Bible stories. The idea took. More than one million copies have been distributed and the plan of the strip pictures has been picked up by several other publishers.

This book brings together several of the quarterlies into one volume which covers the entire Old Testament. All of the pages are in full color. Experience has shown that this type of work is eagerly read by children.

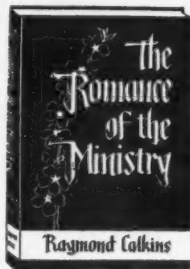
One interesting item has been brought to our attention. A dinner of the editorial board of the publication was held when the sale reached one million copies. At that time the publisher handed out checks for the organizations which these men represent which offset the entire profits of the venture to date.

Churches which have found it difficult to sustain attendance of children at the Sunday school should look into these books.

Orestes Brownson. Yankee, Radical, Catholic by Theodore Maynard. The Macmillan Company. XVI+456 pages. \$3.00.

This is a fine biography of Orestes Brownson, Catholic layman and writer of the nineteenth century, and editor of Brownson's Quarterly Review. Beginning life as a Presbyterian minister, Brownson became a Unitarian via Universalism. He was the intimate friend of William Ellery Channing and all the group at Brook Farm, Emerson, Thoreau, and all the rest. He was a convert out of the Unitarianism into the Roman Catholic Church. In that church, of course, he could not take holy orders, as he was married and had children. He could have taught in Catholic schools but was temperamentally unfitted for the teaching profession. Writing was his field and he stayed with it. His oscillations between liberalism and conservatism even after he embraced Catholicism are interesting. This biography is dedicated to Van Wyck Brooks and is a careful, scholarly work which gives a fine history of what happened to one of the transcendentalists who found shelter in the Roman Church. H. W. H.

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For a Successful Ministry*



THE ROMANCE of the MINISTRY

Raymond Calkins

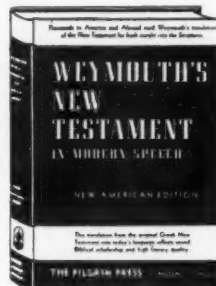
The Intriguing Chapter Titles
Mirror the Scope and Appeal of the Book

Let No Man Despise Thee
Clean Hands, Righteous Lips, and
a Pure Heart
Gird Yourselves With Humility
Are There Not Twelve Hours in
the Day?
A Workman That Needeth Not to
Be Ashamed

A Sower Went Forth to Sow
Give Good Gifts to Your Children
In the Beauty of Holiness
I Taught You Publicly
And From House to House
Sick and Ye Visited Me
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JESUS AND THE CHURCH TREASURY

Mark 12:41-44

The fact that Jesus considered it worth while to spend a considerable part of his time watching the people put their gifts into the temple chest is evidence that he believed the temple treasury to be of great importance. Why was it so important in the Master's sight?

1. One reason was his *generous character*. The word "give" was a favorite word in his vocabulary. He said: "Give to him that asketh of thee," "Thou hast freely received, freely give," "Give and it shall be given to you," "It is more blessed to give than to receive."

2. Jesus understood the *value of giving upon the character of the giver*. He knew that worship was useless unless it issued in some practical expression in life. Giving saves the giver from hardness of character. Those who do not give are hurting themselves.

"What I gave I have
What I spent I lost."

3. Jesus knew the *indispensability of the church treasury for the building of his kingdom on earth*. It is impossible to have a house of God and to carry on God's purposes without givers. Without givers, the local church would be closed. Our foreign mission, national mission and Christian education enterprises would be abandoned.

4. Jesus knew that *the treasury measures the love of God's people for him*. He sat over against the treasury and measured the people's love for their God by the amount they gave according to their means. Sacrifice is the truest expression of love. He said to Simon Peter: "Lovest thou me? . . . feed my sheep." "If you love me you will be willing to sacrifice for me." When men give freely, they love freely. When they give sparingly, they love sparingly. When they let the church decay, there is no love in their hearts for the head of the church.

GIVING AS A FINE ART

II Corinthians 8:1-9

The Macedonian Christians, Paul says, were artists at giving. First, they had a principle in giving: they gave themselves to God and voluntary

offerings followed as the night follows day. Secondly, they had a method in giving: they gave "according to their power, . . . yea and beyond their power." Thirdly, they had the right spirit in giving: they gave cheerfully and from ready hearts. They had that "graciousness in giving" which as Lowell said, "makes the smallest gift greatest." Paul therefore called their giving a "grace" like unto the grace which caused our Lord Jesus to become poor that we might become rich.

A friend wrote to Sir William Osler, "I never saw a man who enjoyed giving as much as you do, and I presume this is one reason why you are always happy." From *To-Day*; Issue by Ilion T. Jones; The Westminster Press.

A PRAYER OF CONSECRATION (In Unison)

For Pledge Sunday

Almighty God, our Father, we open before Thee
Our hearts, and our minds as we make these pledges.

They represent our treasures and our gifts, in faith.

And some are of gold,
And some are frankincense,
And some, myrrh;
And some have come from plenty,
And some from joy,
And some from deepest sorrow of the soul.

For Thou, O God, dost know the gift is love.

Our pledge of peace, our promise of goodwill.

Accept these pledges; increase our trust in Thee,

And make us fully Thine;

In the name of Christ, who gave all.
Amen.

THE WAYSIDE PULPIT

Don't confess the other person's sins.

* * *

Break the tyranny of self.

* * *

Habits are rails or ruts.

* * *

Wanted—a sense of humor.

HOW CAN WE FACE CRITICISM?

1. Be sure that what you say or do is important. The test of its importance is whether it has a bearing on the welfare of people.

2. Be sure that your position is right. Don't go off half-cocked. If you

have made a mistake in your judgment, acknowledge the mistake.

3. Speak the truth in love (Ephesians 4:15). Never speak in anger or hatred. Speak only in love.

4. Make your point crystal clear. You have thought carefully of this new idea or new truth. Now you must make it as clear to others as you have made it to yourself.

5. Don't back down in fear of opposition. Hold to your point calmly and coolly. Answer the questions clearly. Don't back down or the opposition will lose its respect for you.

From the *Twentieth Century Quarterly*; Condensation of an Article by Albert Buckner Coe; The Christian Century Press.

LENTEN BOOK TALKS

The following books are suggested as good to review:

1. "The Robe" by Lloyd Douglas.
2. "Keys of the Kingdom" by Archibald J. Cronin.
3. "The Burma Surgeon" by Dr. Gordon A. Seagrave.
4. "A Burma Diary" by Paul Green.
5. "Exiled Pilgrim" by William Hubben.
6. "Life Out There" by Sgt. Johnny Bartek.

Ephraim Peabody

Who has not again and again seen ordinary minds under a powerful religious influence rising almost to the level of genius?

Harry Emerson Fosdick

Democracy is based upon the conviction that there are extraordinary possibilities in ordinary people.

William P. Merrill

One of the functions of the Christian is to make the world better and happier by his presence.

Raymond Calkins

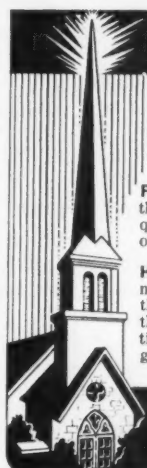
Modern psychology has simply reproduced in its own fashion what we discern to have been the method of Jesus. It has perhaps unconsciously appropriated his own divine approach to the human problem.

D. H. Lawrence

The modern slave is the man who does not receive his powers from the unseen, and give reverence, but thinks he is his own little boss. Only a slave would take the trouble to shout, 'I am free' in the face of the open heavens!

Madame Chiang Kai-Shek

In old Chinese art there is one outstanding object, perhaps a flower on a scroll. Everything else in the picture is subordinated to that one beautiful (Turn to next page)



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Gen. Douglas MacArthur
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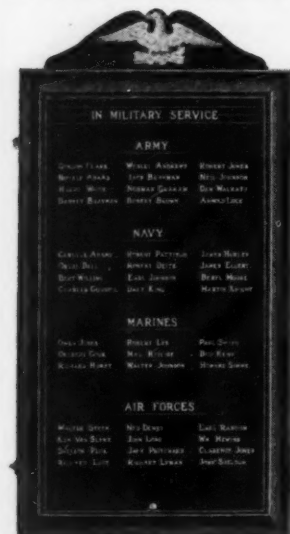
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The Sermon Scrapbook

(From page 49)

thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God.

Dr. Grenfell

The privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. In the quiet of the home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable.

Roger William Riis

When you go to church you should actively seek something. You must not go like an empty pocket, waiting passively to be filled. When you go to a movie, you take at least a sympathetic, hopeful attitude. That's the least you should bring to church.

A PRAYER FOR COURAGE

Margaret Slattery

God make me brave for life,
O braver than this!
Let me straighten after pain
As a tree straightens after rain,
Shining and lovely again.
God make me brave—Life brings
Such blinding things.
Help me to keep my sight
Help me to see aright
That out of dark comes light.

—From *One in Seven*; Harper & Brothers.

"IF GOD BE FOR US"

What shall we then say to these things? If God be for us, who can be against us? (Romans 8:31-39).

What things? St. Paul might have been reading this morning's newspaper: tribulation, distress, persecution, famine, nakedness, peril, the sword. Fundamentally we have no answer but his—"If God be for us—"

He never left that answer in the air. We must, he said, be on God's side and he traced God's side through the whole of life. God is not for the coward, nor the unloving, nor the cruel, nor the ruthlessly proud; nor for evil wills, nor ill wills, nor for the morally blind. Their causes are foredoomed. But where unselfish love is and humble goodness is, where creative faith and passion for the right are, and hope which refuses to surrender and the readiness to overcome evil with good and the sign of the cross and the vision of a Christian order and a passion to secure it, there God is, and who can be against us? "These things" have found their answer. Gaius Atkins in *The Fellowship of Prayer*; The Commission on Evangelism and Devotional Life.

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was a failure. He held no office, high or low, in the church of his day. His annual report would have been disheartening to any ecclesiastical office. But judged by the standards of the kingdom, no one has ever lived such a perfect life. He is the one "altogether lovely," "the chiefest among ten thousand." His success was not that of the master but that of the servant. He came "not to be ministered unto, but to minister, and to give his life." David S. MacInnes in *Monday Morning*; The Westminster Press.

THE BIBLE IS TO BE READ

You hear a lot of people talk, just like my mother is always saying, that people have the Bible on the table or on a stand, but it don't mean anything. They say, "Gee, isn't the Bible beautiful on that table?" But do they ever open it or read it? They never do! You should see my mother's—hers is really worn down. She's always reading it, every day and every night. People tell me the same thing about my Testament when I showed them. People say, "Gee, isn't that wonderful, very marvelous?" And yet, when they look at it you'd think they'd turn to a verse and stop and read it. Just one verse. But not one of them do. They think of it as a token or a souvenir that should be carried to a museum and put there.

Well, I don't carry it for a souvenir. I carry it to read it. They think of it as some kind of a charm. I'm proud of it. I'll admit it. I don't think it can ever be duplicated—no one in the world could ever write a book like the New Testament. But the words are the same in any Testament you get—there's just an inscription in front of mine which nobody can duplicate, but the words are the same in all of them and anybody can get one cheap and read it. Sergeant Johnny Bartek in *Life Out There*; Charles Scribner's Sons.

LET US GUARD OUR SOULS

A crew of firemen was flushing out the street gutters and a huge stream was pouring from the hydrant at the corner and running to a sewer a block away. The water which gushed from the hydrant was clear and clean, but that which poured into the sewer was dark and foul. It could not pass through the gutter without becoming like the gutter itself.

It is one of the fatal fallacies of modern youth that it thinks it can live through gutter experiences and come through clean. But neither life, nor water, can run into a gutter without becoming gutterish.

Let youth, then shun the lewd and low as he would the painful and infecting. Let him guard the sweetness of his soul as he does the strength of his body. Let him walk in the ways of cleanness that his spirit may be clean and his mind free from corruption. From *Sidewalk Sermons*; The Abingdon Press.

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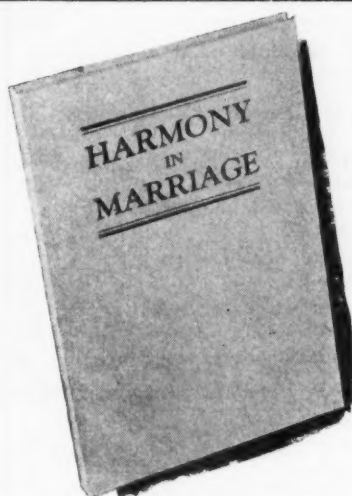
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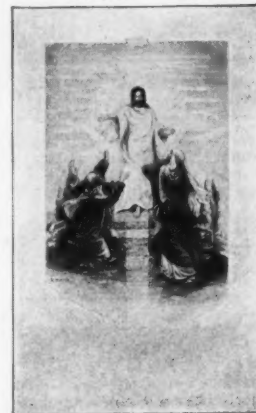
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Biographical Sermon for March

Charles F. Aked—A Religious Iconoclast

by Thomas H. Warner

We have to do the order of God, not of men.—Acts 5:29. (Basic English).

CHARLES F. AKED was born in England in 1864. He started life as an auctioneer. Then he studied at the Midland Baptist College, and at University College, Nottingham. Apparently he did not finish his education at either institution, as there is no record of his graduation.

Dr. Aked was ordained to the Baptist ministry in 1886. His first church was at Sibley. Five years later he went to St. Helen's. A contemporary said: "Neither was a big church, but I am sure that Aked's ministry at both places left fruit that was finer in quality, and in the end in quantity, than that left behind at Pembroke Chapel, Liverpool. Aked's ministry in the small churches was useful, not notorious."

In 1890 Dr. Aked went to Pembroke Chapel, Liverpool. Here he carried on a crusade against the Boer war. He insisted that it was unjustified and a disgrace to the nation. He defied the authorities, and a mob stoned his home.

In 1907 he received a call to the Fifth Avenue Baptist Church, New York, of which John D. Rockefeller was a prominent member. He was not happy there. He wanted to put on a great social program which would appeal to the unchurched. But the church would have none of it. So he resigned.

In 1911 Dr. Aked became pastor of the First Congregational Church in downtown San Francisco. Writing in *Advance* Dr. J. N. Pierce said: "On November 27, 1915, a telegram from Henry Ford invited Dr. Aked to sail with him from New York, one week later, on the Ford Peace Ship, to get the soldiers out of the trenches before Christmas. Hasty decision was necessary, and as a lifelong opponent of warfare Dr. Aked sailed. This impulsive action cost him his church, for much to his disappointment his proffered resignation, mailed from the Hague, was accepted, and a year later two efforts to recall him suffered defeat, lacking the necessary two-thirds vote.

"Dr. Aked called this experience the greatest blunder of his life. 'The party turned out to be the most fantastic lot of persons with whom I ever asso-

ciated. It consisted largely of freaks, fanatics and holiday-making students. I soon saw that the peace they were looking for was a piece of Mr. Ford's money. Mr. Ford was disgusted and soon sailed for home'."

In 1919 Dr. Aked became pastor of the First Congregational Church, Kansas City, Mo. Dr. Pierce wrote: "In the years that I had known Dr. Aked, since 1907, I had respected but never loved him. He seemed too aristocratic, too autocratic, too self-asser-

(Turn to page 55)

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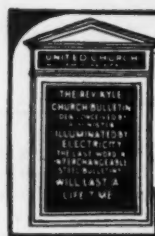
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Preachers Listen Too Much

by Edward H. Busekros

This pointed protest was written as an answer to the article in our January issue by T. N. Tiemeyer entitled "Ministers Talk Too Much." He is the T. N. T. referred to in the article. Mr. Busekros is the minister of the First English Evangelical Church of Chicago.

WE speak of clergymen as being in the active ministry or as the retired clergy. Surprising though, how little they ever overcome their college and seminary way of listening. Like the genial T. N. T. who says "preachers talk too much" I, too, must admit that the observation is confessional.

We attend college and seminary classes as "those who know not." The active (?) clergyman is handicapped by a follow-through of that attitude.

A new book comes to our desk. It is written with the note of authority and clarity of style—or it is Niebuhrian obfuscation which entices. We listen too much and follow that by talking too much. Behold our embarrassing predicament! Next week another book arrives and we listen too

much again. We listen to every author whose words find their way to our door. We listen too much to each in his time and we speak, not with the authority of knowledge, but with quotation marks. If our people never learn what we believe it is because we are so busy repeating what others believe.

Our people are not interested in, nor substantially aided by what Tittle, Tillich, Barth, Brunner, Niebuhr, or Nietzsche say. "Whom say ye?" What do you say? Never mind what you have heard. Don't listen too much. Adam Smith and Henry George may be authorities, but don't listen too much. What do you say about a Christian economic order?

Dr. Reuter or Mirian Van Waters can be quoted without much fear of contradiction—but the congregation

TEN RULES FOR EFFECTIVE PRAYER

1. Set aside a few minutes each day when you can be alone and undisturbed.
2. Talk to God simply and naturally. Use your own language. Do not try to be too formal.
3. If you have opportunity during the day at home or your desk or shop, on the bus or street car, close your eyes and talk with God.
4. Think positively and negatively as you pray. Let your prayers affirm that you know God is.
5. Pray with confidence that your prayers reach and instantly over land and sea and surround your loved ones with God's love.
6. Always state that you are ready to accept God's will. You may ask for what you want but express your willingness to accept what he sends.
7. Pray for strength to do your best. God will do the rest.
8. Say a prayer for the people you do not like. Pray for your enemies if you have any. It will help them and release power in you.
9. Have a time each day when you can pray for our country, our president and for our men and women in the armed forces. Ask for victory and a lasting peace.
10. Pray for the coming Kingdom of God when men everywhere, in every nation, shall seek the reign of the Prince of Peace.

Adapted from a Sermon by
Norman Vincent Peale.

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Charles and Mary Beard may expound with impelling logic upon the economic interpretation of history. "But pastor, what do you say? Is God in history?"

Concerning his attitude toward this war the preacher listens too much to Clayton Morrison or William H. Leach and arrives nowhere himself. Talk up, preacher, and don't listen too much.

Boaz may prove that race superiority is folly, but long before, prophets of the Old Testament preached the Fatherhood of God.

Preachers listen too much. They listen to their church boards too much. They let themselves be talked down. If their church hasn't grown into a spiritual powerhouse it is often because they have listened too much about costs, popular appeal, offending the orthodox or what have you.

The preachers listen too much to executive secretaries. The local pastor has forgotten more about his church than the most efficient executive secretary a thousand miles away will ever know.

The preacher listens too much as he goes from door to door. He should close his ears to gossip and Dame Rumor (and it's not always Dame Rumor—the "e" is used to get by the censor.) Listening too much to what people of the church have to say about one another will kill off any faith he has left in his little flock.

He listens too much to all the programs, projects and appeals sent his way and becomes so busy he has no time left to talk to God.

Biographical Sermon

(From page 53)

tive. But now in 1921 I was seeing a new man, chastened in spirit, brotherly, cooperative."

In 1924 Dr. Aked founded All Soul's Church in Los Angeles. The services were held in the Ambassador Hotel. Large congregations gathered. "Practically blind, so that he could no longer read, partially deaf, deformed by arthritis, he preached from a wheel chair, and carried on a ministry of inspiration and comfort."

In June, 1941, Dr. Aked underwent a major operation. He was slowly recovering when a heart attack brought on the end.

The apostles were put in prison in Jerusalem because they attracted large crowds to hear them preach and to see them perform miracles. When they were placed on trial Paul said, "We have to do the orders of God, not of men." That was Dr. Aked's keynote. It might well be the keynote of all modern Christians.

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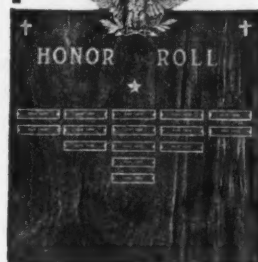
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Methods Which Produce

By Elisha A. King*

IN nearly every Church the prayer-meeting is a problem. In order to make it more interesting and increase the attendance is the Pastor's business. The "Lecture-Study" plan has worked well in some places. It is harder on the pastor because he selects the subject and divides it into sub-themes and lectures on these each week until the course is finished. The method of lecturing varies. Sometimes opportunity is given for questions and answers. At any rate it keeps up the interest and people attend because they learn something valuable.

Another plan is the "Chalk-Talk" program. Not every pastor is an artist, of course, but there are plenty of books of guidance to be had. It is not necessary to know much about drawing. Diagrams may be used. Various symbols may be indicated as the talk proceeds. The eye is held and that means attention. Just a well worked out outline of the talk placed on the board as the speaker proceeds helps people to understand and remember.

Then there is the Church Night plan. Some people do not feel drawn to a prayer meeting where the same few people sing and pray and testify. The idea is this: a simple supper is eaten at, say, 6:30. It may be a pot-luck meal. At 7:45 the devotional hour begins and lasts just one hour. After that is a social hour. In some churches the choir meets on Church Night practicing in the auditorium. Classes in missions or Sunday School methods meet. The idea is to have one night set apart for Church interests. Wherever tried it gives increased efficiency in Church work.

A most interesting program for a prayer meeting is what is called "Scripture Memory" plan. Almost everyone remembers some scripture. Have as much quoted as possible. One pastor selected one of Paul's letters, talked about the author, had the people read the epistle. He asked them to read the letter at home during the week and quote as much from memory as possible.

A psalm could be treated this way. It includes scripture reading and such a program grows in interest week by week.

Family Christmas Dinner

In California where much of Christmas has to be imagined a church in
(Turn to next page)

*Congregational minister, Miami, Florida.



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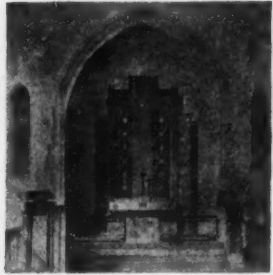
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Methods Which Produce

(From page 56)

Pasadena developed the custom of having a Family Christmas Dinner in the dining room on the Friday before Christmas. This is followed by an entertainment given by the young people. Dicken's "Christmas Carol," and similar stories are read and acted.

The Historical Night

The younger people in a church do not quite appreciate the time, effort and money put into the church through the years. Most churches have a goodly number of older people who have been the "wheel horses" through previous years. They could tell many an interesting story about the former years and would probably like to. The Historical Night is a program when many of these people relate their early experiences. By all means the younger folks now carrying the burden of the work should be on hand to listen. With all this should go, of course, a dinner or lunch or refreshments. One church had a noon luncheon of this kind and brought out many of the older "graduates" and they sure had a good time. Not enough is done for these older workers.

Sermon Comments

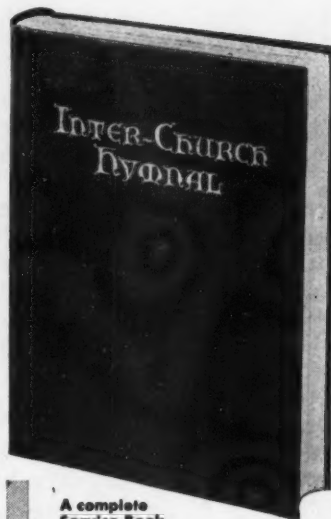
One church urged the young people to attend services, take notes of the sermon, and report at the young people's meeting. Notes were read, and so far as was possible the sermon re-constructed. It was called a "Sermon Echo Meeting."

Sermon Loaning Plan

Not every pastor can afford to print his sermons, but he can loan his sermons to those who were unable to get out to service for various reasons but who would like to read the sermon. This entails a lot of careful work on the part of the preacher. If the sermon is typewritten and bound between two pieces of stiff paper fastened with brass pins and properly titled it makes a book handy to handle.

Printed Sermons

The pastor will do well to print some of his best sermons for circulation among his people. People forget even the most helpful sermons and there are a great number of listeners who would appreciate having copies to read and to circulate among friends. They are helpful to shut-ins and they increase a preacher's influence. Many newspapers will print interesting sermons or at least give extracts in their Monday morning editions. This is more likely to be done in a small city or town than in a big city. This is good training for the young preacher for he learns style and profits by writing out the sermon and condensing it.



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Editorials

(From page 7)

"Korban" so much that they fail to see the social issue which is involved.

Here is the paragraph:

While I am personally not asking for any privileges not granted secular publications, I think religious papers could very appropriately seek such privileges. The government has granted many privileges to the church because it recognizes the peculiar place the work of the church holds in the life of the nation. Clergymen are exempted from military service, churches are freed from taxation, and in a hundred other ways the government has freely granted privileges not accorded secular institutions. The religious papers are necessary parts of the church and I think it could be argued are entitled to some privileges of a similar nature.

There is no question about the privileges granted churches—including church owned publications. Any publication which can incorporate as one "not for profit" can immediately get rid of some bothersome taxes which others must pay. These would include the federal social security tax which protects the old age of employees.

We simply submit that the pleading for special concessions from moral obligations because one is "dedicated to God," comes pretty close to the old religious racket which Jesus denounced.

When the Boys Come Home

THERE has been plenty of speculation as to the attitude the returned soldier will have toward the church. The opinions vary from extreme negative points of view which insist that organized religion is doomed to the equally absurd idea that the army camp is a continuous revival meeting.

May we make one suggestion. The attitude of the returned soldier to the local church will depend a great deal upon the attitude of the local church toward the soldier.

Now is the time for the church to plan to include the service men and women in its postwar program. Churches, already, are beginning to discuss their postwar objectives. Some will try to double the membership in five years. Many plan new buildings or additional units.

All of these things will help the church. But there is need for a definite program to help the service men just where they need help. Pioneering in this field is the Lakewood Presbyterian Church, Lakewood, Ohio, of which LeRoy Lawther is the minister. This church has already appointed a "Readjustment Council" to confer with the young men and women as they return to the home town. The council is divided into

sections, each with a specific task. These sections are:

1. Industrial Section. This section will counsel with the returning youth regarding employment.
2. Church Section. This section, through conferences will seek to integrate the returning youth into the program of the church.
3. Educational Section. This section will have the responsibility of counselling with those who wish to continue their education.

The Readjustment Council has as its chairman Mr. John H. Weeks, personnel manager of the Glidden Company, one of Cleveland's great industrial concerns. Here is a plan which gets down to earth in its efforts to service the soldier. We have no doubt as to the response of the young people in this parish to their church and minister.

On another page, in this issue, we are glad to print a postwar program submitted to the congregation of the Union Avenue Christian Church, St. Louis, by its minister Hampton Adams.

A Publicity Suggestion

THERE is much undercover protest because Protestantism fails to get the news space which is accorded our Roman Catholic brethren. This was especially noticeable in the recent overseas trips of representatives of both groups of the church. Archbishop Spellman's visit and his post-visit statements have been widely heralded. The visit of the Protestant representative, William Barrow Pugh, has received limited public attention.

The result of this has been the demand that the churches do something about it. It has been suggested that a headquarters unit be set up in Washington to secure recognition for the Protestant churches.

Our suggestion is far afield from that. But we think it worth passing on. We do not think that a Washington unit, headed by prominent clergymen will do much to get the desired recognition. Publicity is one thing in which the children of this generation are wiser than the children of light.

So here is our recommendation. Let the Protestant groups get together and secure the services of the best available publicity and public relations counsel. Be willing to pay a good fee—a half million dollars per year is not too much. Publicity is one field where professional direction counts. It is hardly a field for amateurs, no matter how clever they may be. This plan may spoil a job for some churchman who feels that he deserves it. But we have an idea it will improve both the quantity and quality of Protestant publicity.

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The Gospel in Terms of a Garden

TUESDAY NIGHT

The Christ of the Flint Face

WEDNESDAY NIGHT

The Cross in Terms of Healing

THURSDAY NIGHT

The Sermon in the Supper

FRIDAY NIGHT

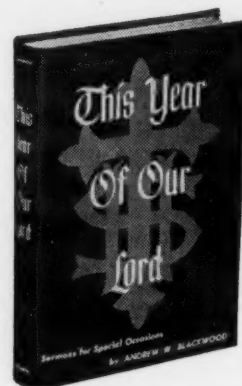
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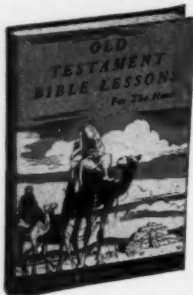
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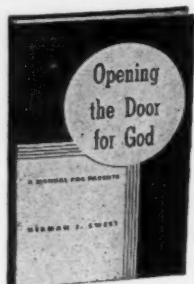


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Selected Short Sermons

By Earl Riney

No matter how much property a man may own if he is discontented he can never be rich.

* * *

The people who repeat gossip are just as mean as the people who originate it.

* * *

When you are in great danger delay both speech and action.

* * *

We are, I think, nearer the mind of Christ in placing our emphasis more on the blessings of sonship and the constraint of love, and less on the penalties of disobedience.

* * *

The heart-stone is still the nation's cornerstone.

* * *

Sympathy is best understood by fellowship in suffering.

* * *

Weak men wait for opportunities, strong men make them. Do not wait for extraordinary opportunities, seize common occasions and make them great.

* * *

The choosing hours of life are the most vitally important, many of our choices are eternal.

* * *

The way to train a child in the way it should go is to go that way yourself.

* * *

It is better to be nobly remembered, than nobly born.

* * *

Mercy without power may be a sham; but power without mercy is a curse.

* * *

There is a frankness which betrays the bitter heart, for it speaks the truth, but does not speak in love.

* * *

Joy is not only a duty to yourself, it is a ministry to others.

* * *

Opportunity comes sooner or later to all who plan, think, and work.

* * *

Good cheer in this drab world makes Christianity contagious.

* * *

Let a man be ignorant of self-denial and under the fairest sky he will be miserable.

* * *

There are rights which true love will never relinquish. On the other hand, there are rights which love is ever prepared to yield to others.

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LET'S PASS THIS ONE

Several times recently I have heard speakers say: "Everything else has been tried, why not now give Christianity a chance?" I'm for giving Christianity a trial but I don't like the statement above. It simply is not true. Everything else has not been tried. Marxianism has not been tried. Technocracy has not been tried. Townsendism has not been tried. Socialism has not been tried.

There are a lot of good reasons for giving Christianity a chance. The mere fact that it has not been tried is not one of them. Then, a Christian should try to keep to facts.

William H. Leach.

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Bless Thou the gifts our hands have brought;
 Bless Thou the work our hearts have planned;
 Ours is the faith, the will, the thought;
 The rest, O God, is in Thy hand. Amen.

All things, are Thine, no gift have we
 Lord of all gifts to offer Thee.
 And hence with grateful hearts today,
 Thine own before Thy feet we lay.
 Amen.

We bring our gifts to Thee;
 That others too may share
 The blessings which God's word will bring,
 To mankind everywhere. Amen.

We give Thee but Thine own,
 What-e'r the gift may be;
 All that we have is Thine alone,
 A trust, O Lord, from Thee. Amen.

All things come of Thee, O Lord,
 And of Thine own have we given Thee.
 Amen.

May we Thy bounties thus
 As stewards true receive,
 And gladly, as Thou blessest us,
 To Thee our first-fruits give. Amen.

Savior, Thy dying love Thou gavest me;
 Nor should I aught withhold,
 Dear Lord, from Thee.
 In love my soul would bow,
 My heart fulfill its vow,
 Some offering bring Thee now,
 Something for Thee.

August E. Bergey,
 Primrose, Iowa.

THE LOSS OF MEMORY

The man who has lost his past is a tragic figure. Other men use their memories as bricks with which to build their house of hope. They can look forward because they can look backward. The man who has lost his past wanders about, a vague and pathetic shadow, scarcely even a person. Because he has no memories, he has no secure hopes. His childhood is a blank. He cannot remember his parents. His boyhood is forgotten. His early manhood is beyond recovery. He has lost the stuff of which life is made. He does not even know his own name.

If the man who has lost his past is the veritable visible essence of failure, the age which has lost its past represents an even darker tragedy. . . . An idiotic age is an even more startling portent than an idiotic person. Lynn Harold Hough in *The Christian Criticism of Life*; The Abingdon Press.

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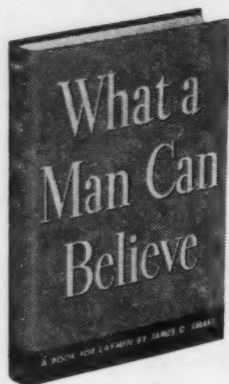
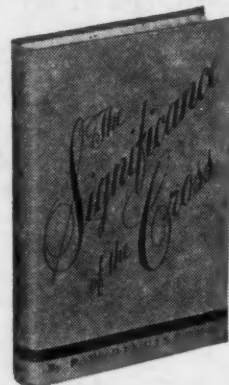
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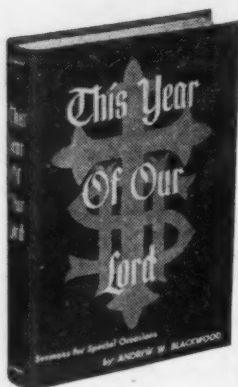
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